A PATTERNE OF *Universall Knowledge*, In a plaine and true Draught: OR A DIATYPOSIS,

Or Model of the Eminently Learned, and Pious Promoter of Science in generall,

Mr. *John Amos Comenius.*

Shadowing forth the largenesse, dimension, and use of the intended Worke,

IN AN ICHNOGRAPHICALL AND *Orthographicall Delineation.*

Translated into English, by *Jeremy Collier*, Mr. of Arts, late Fellow of St. *Johns* Colledge in *Cambridge.*

London, Printed for *T. H.* and *Jo. Collins*, and are to be sold in LITTLE BRITTAINE, neare the Church, 1651.

To his much honoured, and highly esteemed Friend, Mr. Sam. Hartlib, *Esq.*

Worthy Sir :

Have found your large commendations divulged by a generall fame of Learned men, both forreigne and domestique, abundantly and superlatively true, by my owne experience, how your whole endeavours are directed solely to the happy furtherance and benefit of the Community; Nor can I omit Mr. *Comenius* his Renowned mention of you as his Especiall Friend [*Pag.* 172. *Lin.* 21.] *viz.* that with a certain fervent and extraordinary desire of promoting the Publick good, as farre as possible may bee, you brought him and his endeavours to be first made Publicke. It was indeed, by your meanes alone, that wee came to enjoy his *Prodromus*, and to

you wee must stand engaged for the communication of any other of his choice Workes, you being the singular confident and principall Agent in carrying on, and acquainting of the world with his Labours. I cannot therefore but most deservedly Dedicate this Translation of Mr. *Comenius* his *Diatyposis*, to your selfe, whom with the Author, I shall ever honourably respect. I likewise conceive my self bound to notifie thus much to the Publick, that waving my own high opinion of Mr. *Comenius*, this work of his although but an Idea hath the great commendation of divers able Scholars, to whom it hath beene imparted, and is gallantly approved by them, as contayning a very rationall discourse in the series and contexture of that matter, so far as it is touched and handled by him. And that it will be a thing much to be deplored, that such pious and profitable designes, should not bee encouraged by some eminent and correspondent favours from the managers of publick concernments in our owne Nation at this time of refor-

reformation eſpecially; ſince he was invited hither by certaine Honourable and active Patrons of Learning in this preſent Parliament, and diſappoynted of the preferment they did ſincerely intend him, in regard of the great diſtractions which happened in the State at that juncture of time when hee came over. Now Reverend Sir, for your owne part, let no croſſe accidents diſanimate you in your earneſt proſecution of a generall good, but may you chearfully encountring with, and vigorouſly breaking through all intervening incumbrances, ſtill continue and perſiſt in this laudable way of deſerving well of the Chriſtian and learned Commonwealth; and ſince I have not lately heard of what Mr. *Comenius* hath done in his Philologicall or Panſophicall undertakings, bee pleaſed to let me participate therein, and you ſhall find none readier to ſerve you then, *SIR*,

Your entirely loving, and duly regarding Friend,

J. C.

The Printer to the Reader.

WHen as the Coppy of this Diatyposis growing scarce, had raised in many, a great desire to have a view thereof, and there were some barely carried on with Repott very earnest that it might come to their hands: I determined with the Authours permission to reprint this little Booke for their sakes that favour these Studies, to the end that the Manner and Method of the Pansophicall purpose might be better understood, and that the grave importance of this Noble Subject might make others to lend their care and paines heereto. Make use then of these (good Reader) and as much as lies in thy power helpe on the Authours Designes.

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E consulting about (not only in our retired thoughts, but openly) the structure of the Temple of Wisdome, *to the honour of God Almighty, the common use of mankinde, and* Præludium *of the life to come, it's meet we imitate the skill of wise Architects, who use not to attempt the rearing of any great worke without aforegoing delineation thereof. Which thing, besides the delight, (for the minde, since 'tis naturally carried out to the future, is much taken with the foresight of what is likely to ensue) is of notable use for the saving the losse of charges, time, and credit. For having erected the proportion or Idea of a future worke, we may readily perceive whether the fulnesse of the whole, the Symmetry of the parts, and the comelinesse in each regard sufficiently agree. And then if any thing shall be observed to be defective, or redundant, otherwise then may be thought expedient, we have liberty to adde, take away, and alter, in reference to necessity or our owne pleasure. An exacter account likewise of the expences*

pences may be collected, while out of such a platforme the length, bredth, and height, with the matter, forme, worke-men, instruments, and time thereto requisite are foreseen: which things compared with his abilities, the Architect Judges whether or no the worke may be safely undertooke. Lest it should befall him, as our Saviour hints in the Parable, to be laugh'd at for his labour, if happily some should say: This man began to build and was not able to finish (Luk. 14. 30.)

Now Architects are wont in a threefold way to conceive and set out in a Patterne the forme of a future worke, In plano, *or upon a flat, or levell, as in laying the foundations;* in fronte, *or to outward view, as shall be seene in setting up the walls; last of all most fully, as all things shall cohere among themselves within and without, according to their severall dimensions. They call the example of the first kinde* Ichnography; *of the second* Orthography; *of the third* Scenography *and* Proplasma, *in Latine a* Modell. *Wee are minded to follow all these in this our Diatyposis. And first to pourtray the meere naked foundations of the* Pansophi-

ſophicall Temple, *declaring what worke it is we wiſh for; and why 'tis neceſſary care ſhould be taken about the framing thereof. This ſhall be our* Ichnography.

We ſhall afterwards unfold its Requiſites, as well in reſpect of the matter as the outward forme: which all repreſent the raiſed faſhion of this Temple, and it ſhall be termed Orthography.

Laſtly, we will endeavour to deſcribe all the parts and their number, order and uſe, which ſhall make up the entire plot of the Panſophicall Temple. *But we will take notice in all theſe of this rule amongſt Maſter-builders, which requires the draught be without any neater kinde of workemanſhip: that is, not to be poliſh'd, varniſh'd with colours, adorned with Pictures, but bare and plaine, that a ſincerer cenſure may be paſſed upon the worke itſelfe.*

Thou, O God, who alone haſt found out all the wayes of underſtanding; haſt knowne them only, and only canſt reveale them to any one: have mercy upon us, and what we ſet upon to thy glory command to be ſuch, that thoſe which ſhall be the builders of thy Temple of Wiſedome, may

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suppose it spoken to them, which formerly thou saydst unto thy servant Moses: Behold and do according to the Patterne which was shewed thee. *Exod.* 25. 40.

These Verses should have been placed before the Effigies.

VIew him who as Great Atlas *in firme sort,*
The frame of General Science doth support;
Whose Noble words do not unlike appear
For fulnes, plainnes, Truth, and Method clear,
To silver figures, which enclosed hold
Bright tempting Apples of the fruit of gold:
And that thou mayst assured be of this,
Do but survey his Diatyposis.

J. C.

THE ICHNOGRAPHY OF THE TEMPLE of WISEDOME,

Comprised in APHORISMES.

I.

WE Stile the TEMPLE of WISEDOME a Book in which to man, as a Creature, made to view the workes of the Creator, all things which are, shall be, or have been any where, are offered for his Contemplation, to that end, and in that order, by the means disposed to the end, as by the helpe of them all, he may be led, and brought on to him, of whom, through whom, and to whom, are all things, God, and to that eternall happinesse which is in him.

II. For this is to be wise at length, to understand and provide for our latter end (as God speaks, Deut. 32. 29.) least a man swerve from his scope, happinesse, to the enjoyment of which with his Maker he was created: even as that desire which is natu-

naturall to him discovers, whereby every man wishes well to himselfe, and that perpetually. For he abhors death and ruine, and courts to lead a most pleasant life, and hence he declines all kind of evill and adversity.

III. But since men have so bruitishly degenerated, by their heynous falling into sinne, continued for many ages, and alwaies increased that they neither apprehend, nor care to understand Gods purpose in their Creation, nor those desires implanted in them naturally, much lesse the wayes poynting to an happy life; they are to bee roused up out of their drowsinesse by all meanes and devices possible.

IV. In as much as wee all stand obliged to bee dispensers of divine goodnesse, and to be desirous to impart so much light to others as wee have received from God our selves. To the end that through the multiplication and different mutuall reflection, repercussion, and mixture of raies, light may come to an increase in their mindes, to see and finde out the Father of lights, and to walke in his light.

V. Now although God himselfe by his owne vertue, upholds the World which he hath created, beautifies it with his light, and governes it by his providence: yet because what hee doth ordinarily, he doth by ordinary meanes, it comes to passe that one creature by another is formed, reformed, cherished,

tished, and directed to their ends through his disposall.

VI. Wee may bring for a witnesse the whole Quire of Creatures, and all the works of Nature joind in so close an order amongst themselves, that none of them hath a being, or is made from it selfe, for it selfe, or by it selfe; but every thing depends of another, serves another, and is sustained by another. Whence indeed it is, that he hath distributed severall vertues to severall creatures, that each (on that part by which it is what it is, and doth what it doth) imitating the course of its Creator, is subservient to its neighbour creatures, and so tends to the preservation of the universe.

VII. Wherefore since God likewise in mankind for the graduall multiplying of the light of his knowledge, and of his works, hath hitherto improved one by the help of another; and now the last age of the world seemes to be upon us, we must bethink our selves how we also may proceed (which verily may be hoped for in this life) to the utmost degree of knowledge; to wit, that we render our knowledge. 1. Universall, disgraced with no foul Casme. 2. Altogether true, spoyled with no mixture of falsehood and vanity. 3. Most easie, perplexed with no troublesome obscurities and thorny doubts; but flowing fairely into the minde of its own accord.

VIII. Which three if we may come to obtain,

our humane knowledge wil be in some sort perfect, *viz* the image of divine omniscience clearly shining in us: so disposing us, that striving in the same waies, by the same [illegible]es, to the same ends, we may lay aside our usua[illegible]scords, and the vanities of all idle imployments, all of us being onely ready to relish, act, and speake the best things.

IX. We determine therefore, that a Booke should be compiled, for the containing all things which are necessary to be knowne and done, believed and hoped for by man, in respect of this and the life to come, *viz.* an entire narration of those things which we know already, with an exact Index of such things as we are ignorant of, whether they be those whose knowledge is altogether unattainable, or those that are left for further search. And all these things to that end, and in that order, that the mindes of men by *medium's* may be (as it were by a kind of an artificiall Ladder) advanced from the first to the last, the lowest to the highest, even to him from whom, by whom, and for whom are all things.

X. But that the same Booke may teach the same thing truely, and demonstrate it solidly, that it may throughly appeare, that they are not the trifles of fancies, but the firme foundations of things themselves: and that we may know that we are indued with knowledge, and not opinion. This Booke then shall containe nothing which may ei-

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ther be displeasing to our assent, as things apparently false or vaine, or not prov'd or improbable are): or may not only tickle and invite our assent (as things which are likely and probable,) but compell it, which force remaines in the unvanquished and ever victorious truth; so that it be but skillfully explaind, and laid forth to open view.

XI. Moreover, it is necessary this Booke should be contrived in a method, exactly fitted to dispositions, that whosoever shall read it, may likewise understand it; carried on with a cleare and full light throughout, to the end that being translated into the common tongues of severall nations, it may be made of as common use, as God himselfe, the world, and our common sense is: so as it may be nothing else but the true and genuine Copy of those things which hitherto the onely God hath revealed by his workes, his word, and notions imprinted in the minde of every man; and the true and common luminary and guide of us all to the life to come; and the Rule, and true directory of all things that are to be done in this life.

XII. The matter, Forme, Efficient, and end of it may move and perswade, that this same Booke should be termed PANSOPHY.

XIII. For the matter of it shall bee τὸ πᾶν, which is to say, the Universe, and that whereof a wise man ought not to bee ignorant; namely, whatsoever good, gallant, and profitable thing,

is any where to be found in Bookes; or what things likewise are not yet extant in any place, yet nevertheleſſe are in poſſibility to be had (things newly diſcovered, or what may be invented) we would have to be conveyed hither, that what thing ſoever ſhall come to be mentioned or thought upon, a ſufficient information thereof may be here extant.

XIV. The forme of this Booke ought to bee *συναρμονία*, that is, an Univerſall harmony, or a conſonance and agreement of each thing to other. For obſervations delivered here and there concerning things, although they be profitable, ſhall not be amaſſed and throwne upon an heape here; but the inmoſt nature of thoſe very things is to be detected with that artifice, that as there is no diſſonance in God the Authour of things, nor in his workes and words, ſo there may be left no difference in our apprehenſions: the *medium's*, *viz.* the Centers of this being found out, in which alſo the extreames and oppoſites may agree, and ceaſe their jarring, whereby there's hope it may be brought to paſſe, that whatſoever diverſe men (ſo it be with reaſon) diverſly think or act, either not knowing, or not underſtanding, or even oppoſing themſelves, mutually may here come into a conſent and harmony: all the rivulets of thoughts and actions being reduced to their true and pure fountaines, where, will they nill they, they may acknowledge that they do agree, the rivulets, windings, and filthineſſe which

which runs mixt therewith being now left out. For it will fall out that the most contradictions and controversies may be decided by neither or both. In that way that Christ determin'd the variance of the Jewes and Samaritans contending about the place of prayer saying, Neither in this mountaine, nor at Jerusalem, but every where in spirit and truth. And in another place, do this, and leave not the other undone, Mat. 23. 13.

XV. The Efficient being of such fulnesse and harmony, can be no other than πανσοφία, that is, an universallity of the principles of knowing, *viz.* that what helps soever are divinely administred to man for to encrease and rectifie the light of knowledge, all those should be here whole, and entire; namely, upon Gods part revealing himselfe to us, without himselfe those Theaters in which he hath unfolded what he had a will to, *viz.* the World, with all the workemanship of nature; and our minde, with all notions written thereupon; and the holy Scriptures, with all those mysteries which are here displayd. And on out part, all those instruments granted us to apprehend those things which God hath revealed, *viz.* The outward and inward senses, and the sound faculty of reasoning, or discourse; and lastly, Faith, which is to be given to divine Oracles. For all these things, if they be fully employed, will cause us know all things which may be knowne: for because no-

thing can be knowne, but what's revealed, or apprehended by Sense, or Reason, or Faith, or by all these joyntly: why may not he who knows these things, be said to know all things?

XVI. The end of the Booke shall be πανχρησία, viz. the universall use of all things unto all things, that whatsoever man must do or suffer, in time and eternity, may be learnt here at once: and that the minde of man may be here compos'd to a sufficient knowledge of all things: and the hands, and other members for the profitable contrivance of severall good workes, and the tongue for the apt utterance of each meaning of the minde; and the affections to the embracing of things of worth, and the avoyding of such as are uselesse: and lastly, that the heart may be directed of God, and be taught so to fix it selfe upon him alone, that at length man being remov'd out of the Circumference of things, may finde himselfe in God, their Center.

XVII. Concerning the making of such a Pansophicall Booke, that our thoughts may be seriously taken up; the very order of divine providence doth now lead us thither, the necessities of mankind compell us, and the present occasions invite us. The explaining of which three shall serve for the laying the foundation of our Pansophicall Temple.

XVIII. God as he is wise doth all things orderly, every thing in its time, as the wise Solomon speaketh; and as he is good performes all well.

Therefore

Therefore this is the processe of good, rightly dispos'd, that it may increase by motion, proceeding from good to better, from the lesse to the greater, till the arrivall be at that, then which there's nothing greater and better, that is to say, Perfection: which progresse of Gods wisedome; all the examples of his workes testifie.

XIX. So although he could have fram'd the world in one moment, yet he was pleas'd to make use of a tract of time, and a graduall succession of formes, imprinting themselves upon their matter; beginning his workes from unshap'd, confus'd, and darke rudiments, yet ending in most distinct, exact, and excellent formes: which Law likewise he hath stampt upon nature her selfe, so that what things soever be produced, arise out of their seeds slender, and imperfect, and take their augmentation by little and little, even till they arrive in their severall kindes at their determinate accomplishment.

XX. He hath put mankinde in all things under the same condition. For when he could have produced it in the full number (as the Angels and stars) as many as he pleas'd, he created the stock, onely, man and woman, and with the granting to these the multiplying their kinde, allotted for the generation of men some thousand yeares, till the whole earth might be filled with Inhabitants.

XXI. And when as he could have disclos'd to

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these men at one and the same time, the secrets of all mysteries in things naturall, artificiall, morall, and divine; he chose rather to use an accustomed gradation, and leasureably to encrease the light of Sciences, Arts, and Faith, as all things to this very day hold on in their progresse.

XXII. For the age of all mankind, is as it were the age of one man, admitting its increase by degrees, and promoting it selfe from Infancy by youth to a ripe and well settled strength of minde, which AUGUSTINE observing writes thus: Divine providence by a faire moderation of all things, so disposes the whole Series of generations from ADAM to the end of the world, as it were of one man, terminating the tract of his time in the degrees of age, even from childhood to a decrepid estate. And hence there are also degrees of vertue in manners, till he come to the cleare and perfect vertue of man, it concernes him to distinguish who piously devotes his minde to divine reading. (Of his 83. Quest the 53.)

XXIII. And that it is so, that all things encreased with mankinde, Sciences, Arts, Vertues, and Vices, Faith and Treachery, that is, impiety and errours; and by the occasion of Errours that new torches are lighted againe for the better illustration of truth: he perceives who sees any thing in Sacred or prophane History. For all things came forth as it were out of darkenesse into light, one thing after

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another: and every thing was in his first beginnings rude and unpolisht, receiving by little and little distincter formes, and true perfection: And lastly, every invention passed from his inventor to other men, and people one after another, by successive imitation.

XXIV. What therefore should keep us from hoping that it may fall out at length, that those things which had their encrease by parts, may grow up into the whole, and that those things which we polisht by degrees, may at length be extant in a perfect forme. And what things formerly appertain'd to this or that man, or Nation, tongue and Sect may become common unto mankinde. Certainely that which hath a graduall ascent, must needs have a top: And if CICERO said truely; Time extinguishes the fopperies of opinions: (And why not? whereas truth the daughter of time, is onely solid; the fumes of opinions cannot but be subject to dispersions:) why do we not hope that the fictions and errours of so many Ages, may even through tract of time, at length be discovered, and expung'd?

XXV. Now if we may well hope for such a thing, why may we not likewise desire and endeavour it? For what will that bee but a declaring of our selves Administrers of divine bounty, which uses to communicate it selfe by degrees, and diffuse it selfe more and more continually?

XXVI.

XXVI. Therefore, if we shall now at length assay to collect into one body, that various and manifold light appearing at first as sparkes, afterward as torches, which the Father of lights in the succession of fore-past ages kindled, and hath dayly more and more encreased. And then after we have reduced it into one universall Masse; endeavour to render it most cleare and pure, and produce it for the worlds publick use and benefit, we may assure ourselves we do nothing but what divine providence hath even led us by the hand to effect.

XXVII. Yea to do this same, the very necessities of mankind urge and compell us, which I shall explaine briefly, first of all in generall; afterwards by certain ranks or orders of men; at length by carrying a respect to these our owne times into which we are now come.

XXVIII. Touching the perpetuall confusions of humane affairs; the complaints of wise men in every age are sufficiently knowne and manifest, so as none can be ignorant thereof, unlesse he be either a stranger in the world, such as Infants newly entred into it are, or a meer trunck or block, as foolish ones are, who mind not what goes forward, nor regard or care how it's done. Now these confusions spring and arise hence, in as much as the greater sort of men (who even in their own and the worlds account seem to be wise) do all, or at least their principall and chiefe businesses without

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Counsell or reason, rashly, and ignorantly: in which sense, AUGUSTINE call'd the most men fooles, (*lib.* 1. *de lib. art. cap.* 9.) And agreeable to this saith CICERO, there's nothing so common and ordinary as to understand nothing also: I think the Mule breeds oftner than a wise man is produced. Since wisedome therefore the Governesse of things, deserts men; what wonder need it be to us to see all things done immoderately, and by way of tumult, and our imployments to misse of their ends, by running out of their bounds and limits, and our selves thrust headlong into sundry precipices. It must necessarily redound then to the health and welfare of mankind, to place so clearly in the sight and view of all men, the true discover'd ends of things, and their certain *medium*'s leading to those ends, and all the orderly and due manners, Courses and wayes of such *medium*'s, that all men may in seeing see, and being taken with the sweetnesse of that true happinesse, (which only true wisdome shews, and gives a fore-taste of) be inflamed with the vehement and ardent love thereof. And this is that very thing which PANSOPHY seeks after and hopes for, through its waies of full Universality, Truth, and Facility.

XXIX. For because those things are many, and after a sort infinite, which men in this life have for their Objects; as well without themselves, things naturall and artificiall, morrall and spirituall, good

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and bud; as within themselves, inclinations, desires, various affections, and lastly, neat adjoyning to themselves, other mens opinions, studyes, endeavours, and very different actions; it cannot be but they must be severally distracted and confounded by all these, so as they cannot do that which ought chiefly and especially to be performed; but even as any one by meer hap falls this way, or that way, so he permits himselfe to be inwrapp'd, and intangled. Whence it comes to passe, that whereas God made man right, they immix themselves both with infinite questions and occupations, (Eccles. 7. 30.) and according to that complaint of SENECA's, like a company of Cattell, they follow the flock afore, not going where they should, but where they behold others. For which Ataxy or irregularity, no other remedy can be found, than that all things which a man either doth or may meet with, be reduced, into a fixed and settled order, the Weights and valuations of all things, being evidently extant, that every one for his own benefit may clearly see, and wholely understand, what ought, and is behoofe-full, afore or after, more or lesse, to be attended, affected, brought about and dispatched; which cannot be without an universall fore-knowledge and survey of things. For all things that are, be so inter-woven by divine Artifice, (which PANSOPHY will manifest and make cleare) that every thing is not so much for its own sake as for others:

whence

whence tis, that all things mutually cohere and become serviceable, and by turnes, not only things alike, but what are diverse and even contraries, illustrate and set out themselves: as we have it apparent in the body of any creature, how all the members, the greatest and least, highest and lowest, first and last, serve one another mutually: so that if you take away one, you shall spoyle and maime the use of the whole. Seeing therefore all things that are come to the composition and framing of the whole Universe, as of one Common-wealth by a concatination, or chaining together, which is nowhere broke or interrupted, it must needs happen that by the ignorance of one remarkable thing, the truth of many be likewise darkned and obscured. Certainly, as SENECA said of the Writings of great and noted men: They are wholely to be look'd into, wholely to be handled and perused; For by the lineaments of their wit, they knit a worke, from whence nothing can be withdrawne, without a marring and ruinous defacement of the rest. That may be far oftner spoken of the whole structure of things and learning, that nothing can be withdrawne thence without spoile and ruine. Which also the same Authour laies in another place concerning the Counsel of life, and the aberrations of Counsels: we therefore offend, or swerve, because we all deliberate to change the parts of life, but none of us consult about the whole. It agrees

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and squares most aptly with the search and enquiry of truth: therefore we erre diversly, because we deliberate about the parts and parcels of truth, but no man makes any matter, or troubles himselfe about the whole entire Universall Catholick truth, uniting and kniting it selfe together on every side: which also FRANCISCUS SANCHEZ saw, and thus expressed: *Libro quod nihil scitur*, pag. 47. There's such a Concatination in all things, as no one may be idle but hinder or further another; yet every one is designed for this hurting or helping of very many. Therfore for the perfect knowledge of every thing, tis requisite we know all things; And a little after you shall understand this by the familiar example of an ordinary Clocke. For if you would know how it strikes hourely, its meet you looke round all the wheeles from the first to the last, and what moves the first, and how this another, and that others, even to the last, &c. We must imagine the same in the great Orbe of things, in which you can find nothing but moves and is moved, changes and is changed, acts, and suffers. PANSOPHY therefore by wholesome Counsel takes all things in generall into its consideration, that it may evidently and most clearly appeare, how lesser things are, and come to be subordinate to the greater, the greater to the greatest, the former to the latter, and the latter to the last; infinite things to finite, and the finite to one;

that is, all visible things to man, temporall things to eternity, and things created to their Creator; and that nothing of all be omitted or left out, which may not be constrained and compelled to serve our last or ultimate end. To wit, by this meanes we shall know that the advice of ECCLESIASTICUS is sound and healthfull, Eccles. 5. 18. Be not ignorant of any thing in a great matter or a small.

XXX. Now there ought to be no lesse, yea rather greater care and solicitude about truth then universality: For to know truth is divine wisdome, saith LACTANTIUS: Nor is there any use at all of figments but to mock and abuse wits, and lead men aside into waylesse places: Therefore indeed the most thoughts of mortals are misty or smoky, slippery, crooked vaine, and unprofitable for workes or actions, because for the most part instead of things which are true we acquiesse and rest in things which are like to, counterfeit or resemble truth, embrace opinions for verity, and running out into opinions we have and returne little of certaine knowledge. Whence it is that we had better be ignorant, then possessed with the knowledge of what is bad; because ignorance is lesse hurtfull then errour; even as a neutrality or indifferency in health is more tolerable, and rather to be endured then a sickly and distempered condition, and as a rude behaviour or rustick carriage is to be preferred before manerlinesse and civility

trimmed and polished for shineſſe and malice. In as much then as there are to be ſought out by us (unleſſe we will be deceived and become vaine) not things which are true and good to ſhew, but ſolid and ſubſtantiall, which may render us truely wiſe, good and happy: O how is it then to be wiſhed that we had certaine and infallible rules of truth and goodneſſe! For though our knowledge is like to be more contracted, and fall within a narrower compaſſe if we onely follow and purſue things which are certaine: Yet even that very little of dyed and approved truth, and that which affords ſure and infallible uſe ſhall be of more account and eſteeme then all weake opinions or gueſſes how diffuſed and large ſoever, or then any vaine and idle delights of fancy: Becauſe its infinitely better to know any thing then to conjecture at infinite. And to the ſick patient one little potion which eaſes him of his malady, is better then infinite moſt ſubtle diſcourſes touching his ſickneſſe, or what remedies ſoever by the greateſt proviſion and care procured and rendered to him, but not expelling or removeing his ſickneſſe from the place where it chiefely lies. For AUGUSTINE ſayes well; truth what ſoever it be is better then all that which may be deviſed and feigned according to our pleaſure. (*Lib. de Ver. Relig. cap.* 5.) Since therefore the wiſer ſort of men acknowledge, and confeſſe, and bewaile, and deplore the mixture of errours with

truth

truth in Phylosophy and Divinity, and up and downe else where: PANSOPHY which serves and seekes to collect onely things irrefragably true, and in a manner apodictically to demonstrate how to possesse them securely; endeavours without doubt a businesse which is likely to be very profitable and advantagious to mankinde: For what I pray is the reason why we should be willing to be cheated and mockt perpetually with uncertaine things, however plausibly made and contrived? Opinions *ad placitum*, or meerly to our owne likeing, are as HELIOGABALUS his banquets, who delighted his guests with painted viands, and afterwards dismissed them hungry. That Feast is the best ordered where the guests are entertained with wholesome and well rellished dishes, although but few: Not where the pallat is provoked and ensnared with various and contrary meates. For there good concoction, good sleepe, good digestion, a good colour in the face, and a good habitude of body and minde follows and attends a moderate pleasure: Here surfeits, difficult repose, doting dreams, vomits, or wringings of the belly, diseases and deaths ensue. And as that is not a good and commendable pourtracture of a man which is fairely drawne; but that which exactly and exquisitely resembles his lively lookes featured whatsoever it be; so not that Geographicall table deserves praise which is garnished and set out with colours and

(such as affect and take children) but that which exhibits the true and genuine distances of places; even so directly that book shall be held, and judg'd the best, that feigning or painting nothing *ad placitum*, repesents all things in that manner and forme, which the things in themselves are. Which perpetuall tabulature of truth that PANSOPHY may be, is that very thing which is sought after.

XXXI. But indeed, there will be need also of the light of method, by which only there is hope it may be obtain'd; that all things truly delivered may be both pleasantly read and easily understood, and hereby this book may become a wholsome lure of wits, and a Ladder happily erected, to climb and mount by to the tops of things: and lastly, an efficacious remedy to take away in the greater part the differences of the world. Which three things we must shew may be expected from Pansophicall method, that it may be apparent, we endeavour a matter profitable and beneficiall to mankind.

XXXII. It's in vaine to hope that humane things, prolapsed and falne to decay by the common errours of all can be restored and made entire, without the common help and joynt assistance of all: For seeing all are members of the worlds Common-wealth; no sooner can the state of humane society be amended and chang'd for the better, then all begin to act by reason whatsoever they do, as well those that are subject and inferiours, as

those

those who rule and governe. Now they cannot sooner begin and make this assay than they shall be taught and instructed to know the reasons how and why every thing may be necessary and requisite to be done: all which things, after they shall be delineated according to the Rules and directions of truth it self; that also they may be desired to be knowne of all, there will be need of certaine baits or allurements, *viz.* A delightfull method, temp'ring every where pleasure with profit, and exposing all things to the cleare light, whereby this Amphitheater of the Universe may seeme to none a labyrinth or thorny bush, but a Paradice and delicious Garden to all. Now PANSOPHY propoundeth this to it selfe, so to expand and lay open to the eyes of all the whole University of things as both every thing may be pleasurable to be view'd in it selfe, and also necessary for the extending and enlarging of the Appetite, from one thing to another.

XXXIII. These things an artificiall method promises to performe; so that whosoever shall have a mind to read these things, shall be able also to understand and conceive of them; a matter truly greatly to be wished. For common complaints and the examples of very few, scarce at length struggling out, and getting rid of difficulties, testifie, that the vulgar, and ordinary waies and passages of the sciences are beset with thornes and rubs: for

so they deliver & lay down the most things that not so much the sublimity or subtilty of the matter, as rather the very perplexed & obscure maner of delivery serves for the involving & entangling of wits. *Pansophy* therefore seeking out Compendium's and Stratagems, & finding the by Gods help; by which all things may be temper'd and suited by a certaine proportion, to the capacity of ordinary and indifferent wits; why may it not be credited to propose a businesse of publick benefit? for it displayes all in the very order of things, that each thing may stand in its own place, as it followes from the premises, and begets consequents from it selfe, and hereby all precedents cannot but give light and lustre to their sequents, and the sequents add strength to their precedents; which if it be woven throughout from the beginning to the end, with like diligence and felicity: all things cannot but in like manner be penetrated by wits. For truly there is no Tower so high, nor any Rock so inaccessible, to whose tops any one that is furnished with feet, may not attaine, if you set him a sure Ladder, or hew him out due and convenient steps: wherein he who assayes without these, is sooner likely to finde Precipices, than arrive at those tops which he fondly aspires to. So he who attempts the contemplation of things in none or in a bad order, is easily surpriz'd with giddinesse, and falls back, or slides forward into confused, preposterous, and

monstrous

monstrous opinions: But he who goes in right order and by degrees, may readily elevate, and raise himselfe even to the highest pitch.

XXXIV. It's evident, that differences, controversies, and brawles do still reigne every where, and trouble the affaires of men; Nor is it unknown to the wiser sort that these contradictions and quarrels come from divers and contrary studies, because we learne not wisely to relish, act, and speak the same things; but we whisper severall things into one another, or we are carried hither and thither, every one by his proper eagernesse and passion: If therefore it may be obtained or brought about, that all men as they are made by one God after his image, destinated to one end of blessed eternity with him; sent into the same schoole of this present life; furnished with the same requisites of necessary helpes, or are certainely apt to be furnished; so may they but suffer themselves to be led by the hand in common from a common principle, through common meanes to common ends; why may we not hope more serious study about serious things, and lesse stir about trifles, and by this more concord and lesse difference? Now since PANSOPHY wishes, seekes, and affaires this it verily wishes, seekes and affaires a businesse likely to bestead and profit man-kind in common.

XXXV. But let us come to particulars, and give a briefe touch by the way what hope PANSO-

THY may afford of bettering the state as well of the Vulgar as the Learned, and the Civill and Ecclesiasticall, and to conclude all the Nations of the whole world.

XXXVI. Theres none but sees in what things the vulgar sort of men busie themselves; namely, in things frivolous and vaine, or truely in externalls which onely extend themselves to this fugitive and transient life, they regard not sollider good things internall and eternall, because they know them not; now they know them not, because they are not acquainted therewith; therefore they delight themselves with gugawes, bawbles and trifles of their owne. For what can he doe who hath not learned the inward culture and adorning of the soule? Who hath not tasted the sweeter fruits of vertues? Who hath not lookt into the more precious treasures of Wisdome? Who is in no measure admitted to the secrets of Heaven and Earth? How can such an one imploy himselfe save in sweating and toyling to plow the earth, gather fruits, scrape up mony, and to search and looke into such things as are done in neighbouring houses and places adjoyning? For it is not granted to humane nature to be altogether idle and drowsie, it will be busied, or busie it selfe. He that doth not this must needes doe something else; and he who transfers not the forcible bent and inclination of his nature to better matters, falls certainely into such as are worse;

It will be therefore a wholesome intent and good purpose that even the very common people be invited at length into the common amphitheater of Gods wisdome, and that the vaile being withdrawne from these things in the presence of all, divine treasures be represented as they are in themselves, and come to be esteemed of from the truth and reallity of the matter, to the end that the savour of better and truer good things being perceived, they may accustome themselves to esteeme lesse of transitory worldly allurements, and make smaller reckoning of shaddowes then substances; and finally, also that those men of the lowest ranke, condemned to labours and grievous troubles, may by the hope of better things ease their calamitous and wretched condition.

XXXVII. Touching the state of learned men, PANSOPHY rightly constituted, may sundry wayes availe and advantage them.

XXXVIII. For first of all 'tis certaine, that very few of those who either please themselves with the name of learning, or are admired by others, rely either on their owne, or on the foundation of things. For they follow the opinions of one another, which since they vanously depart from themselves and from things, it comes to passe that there is no end of doubts, contradictions, and disputes in Church and Schoole; by which the wits of the learned, and the consciences of the unlearned

learned are troubled and tortured without end: For which disease if a meet remedy be sought out, it cannot be any other then that all be taught to follow, not the leaden rule of this and that Doctor, but the adamantine rule of God and things themselves, and heereby not to come to bare supposals but knowledge; which will be done not by following the externall likelihood of things, or acquiescing therein, but by searching by certaine wayes the very intimate, solid, and unmoved truth of things, and by placing it in open view after it is drawne forth and solidly demonstrated, which thing PANSOPHY seekes after.

XXXIX. Furthermore, if we look upon those that study Arts & Sciences, some well observe that this variety of methods (by which every Science & Art, & Tongue, otherwise then as it differs; yea, the very same is delivered by one Authour on this maner, by another on that) is not onely a *Censura*, but even a vexation and torment to wits: For hence it comes to passe, that all indeed make but difficult progresse, and the most taking a nauseous distast, and deterred with so many new sets and crosses continually happening, start back from the course of their studies to other kindes of life, or wearied in so rugged a path, slake in their alacrity, leaving many things either untouched, or touching them but in an overly and superficiall manner. Truely HERCULEAN wits are rarely and seldome knowne into whose breasts

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new valour returnes, and a new vigour arises at the meeting of a new monster, and the approach of a new encounter: And therefore solid Scholars grow so rare; why then may not thinke it profitable and necessary that this bar be removed? For those of BAZIL write wel in their *Diatriba*, concerning the compendious manner of learning, the Hebrew and Chalde tongue annexed to *Mercurius Quadrilingais*, Printed in the Yeare, 1637. It cannot be well declared what a compendium or saving of labour and wearisomenesse it may be, every, where to use the same Authour, the same Precepts, and the same Method. Now PANSOPHY shall be no other then such a compendium of learning all things in one perpetuall Method.

XL. And because such are not a wanting, who burning with the love of Sciences and Wisdome, yet by reason of the affaires and imployments of life, with which they are distracted, cannot be at leasure for the searching through of Libraries; Its altogether needfull that these have some brieſe, but withall strong *Platicum* of Learning, by vertue whereof, as ELIAS refresht by the service of an Angell with a morsell of bread, and draught of water, went on through Deserts to the Mount of God; so they also may be able to preserve spiritual life in any noyse and hurry of businesses. Now indeed of this nature is that which PANSOPHY endeavours; by which both men being at leasure

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may be profitably employed, and being employed may be speedily promoted to their principall ends and aimes. For it shall teach us to attend, and doe the first things firstly, and the chiefer chiefely; with the certaine use also of those things to good ends, which busie others without use or benefit at all.

XLI. Againe, those who saile through the vast seas of Authors, they have need as well as those that float in the Wilderneſſe of the Ocean of some such magnetick directory, whereby they may the better keepe and maintaine themselves from errours, quick-sands, and rocks. For those who sailed by sea, before the use of the Loadstone was invented, could not know whither they might be carried, and what way to steere the ship, unlesse it were in a cleare sky; or in view of shoare; in darke and cloudy weather, and when they were carried forth into the deepe they were at a losse, and at their wits end: So they who enter into the sea of Authours furnished with no rules besides the common and cloudable Sunne of common knowledges, and the shoares of preconceived doctrines, cannot but be in all places uncertaine and doubtfull of the event: Therefore since PANSOPHY endeavours to constitute such an universall directory (to wit an universall and perpetuall harmony of truth) which who hath ready at hand, neede not care for any depths, nights, and darkneſſe, being certaine of the

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poles or hinges of the world, and secure of the Haven and Port to which he tends; why may we not believe that it endeavours a businesse profitable and necessary for learned men in common?

XLII. If we have regard to Philosophers apart (who being intent upon the speculation of all things, and their causes wherein they are contained, ought to be Masters of all things which are done rationably in any place) we shall finde that their state especially stands in neede of bettering and amendment. For what Philosophy soever the Schooles have and peremptorily hold, even all that is drawne from the Greekes and Arabians (Heathens and Mahumetans:) and therefore however it be freed from mixed superstitions, is nevertheleſse very imperfect. Of which thing there are three certaine documents or sure proofes: First, because these being not furnisht with Divine Revelation, (by which they might correct the aberrations of their senses and reason) could not but be blinded and deceived in all chiefe and principall matters: For they were ignorant of the beginning of the World, as also of its end, and knew neither the constitution nor corruption of mans nature, nor its amendment, and manner of its amendment: Therefore what sound thing could they deliver either of nature or morality? Furthermore, that Greekish Philosophy was then when it was constituted and set up (namely, in the time of SOCRA-

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TES, PLATO, ARISTOTLE) a mere new thing in the world, destitute of sufficient experiences, catching at and laying hold upon any thing in its way, from this person thus, from another otherwise; and all things were transferred to matter of profession and disputes, in which some have enwrapped others and doe hitherto enwrap their followers, with drawing wits from things to themselves, and their owne conceptions; and as it were ensnaring them in gives and fetters, so as they cannot freely contemplate things. Lastly, even the matter it selfe instructs us, that the true and living Roots have been and still are a wanting to this Heathenish Phylosophy, by which it being vegetated and quickned, might have growne continually into a larger tree, and have produced alwayes more copious and abundant fruits. For that it ought to have been so, we see it in the example of Mechanick Arts, which as it were endued with a vitall spirit, encrease dayly, and come to perfection; That if their first Inventers were alive againe, they should have need to turne Apprentices, and be set to learne; so rude were their first endeavours in comparison of this perfection, to which by the labour and diligence of their successors they are at this time advanced. Now we see the quite contrary in Philosophicall Sciences, that they throve most of all in their first Authours, and afterwards languishe; so that Moderne Persons may thinke

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'tis enough for them even a far off to follow their foot-steps, which they openly confesse, who with such prayses extoll ARISTOTLE the Authour of this Philosophy, as they assigne to him the Dictatorship, Empire, and Tribunall of Wisdome, not daring at any time to go out of his track or footing. Hence it comes to passe that the Sciences for so many Ages stick fast in the footsteps of the Ancients, nor receive such increase as may beseeme mankinde, and grow adored after the maner of Statues, but finde not any promotion or advancement: For if in the meane while any new thing be found out (as are the knowledge of the Load-stone, the Algebra, Logarithmes, Canons about Creeks and Gulfes, Clocks or Watches, the Art of Printing Bookes, &c.) this truely is not found out by the guidance and helpe of that Ancient Philosophy; but either by chance, or for that more excellent and choyce wits piercing further made bold to assay something peculiar, I wish to God then we might prevaile with those who devote themselves to the contemplation of things, that the principles being only rightly ordained, that they would give their mindes to trace the hidden truth of things, in things not in bookes or the conceits of others. O what faire and great hopes shew themselves of having continually more plentifull treasures of the wildome of God digged forth? which as yet are, and will lye hid, if men persevere in the resting on

things

things found out, and adhere onely to the cogitations and devises of others. For what novelty I pray you can he finde out, who keepes himselfe only in the wayes where an infinite go by perpetually? What gold can he get out who ties and enslaves himselfe to a veine already exhausted by others even to the least parcell or crum, or that tries mettally earth over againe, which hath been a thousand times refined in hope of drawing something out of it still? It concernes therefore Philosophers that leaving these emptyed Mines, they open themselves new passages to finde out the treasures of nature and art; which seeing PANSOPHY both teaches, and in a good part by Gods helpe performes; no good and wise man who delights in the well-improving and promoting humane things can finde in his heart to envy, much lesse hinder it: The matter of it self speaks that.

43. These of the learned who are at leasure for the disquisitions of things, and institute or order disputations for the examining of opinions, have need of better helpes. For what is there performed worthy so great designes as polemicall bookes are hitherto writ for? They dispute that they may dispute, not for determining, but fixing and entertaining Controversies. For those usuall disputations are meere circulations or wheelings about, and a worke without end; which the continuance of Opinions and Sects in this our Age clashing one against

against another doth plainely teach. All are opposed, none overcome; one admires at the obstinacy of another, and yet no one yields; whats the reason? First of all Controversies are raised without necessity through the sole itching of wits, and out of a desire of renewing things, or contradicting others; which on each side distracts, entangles and intricates the minides of men. Then started Controversies are exaggerated beyond measure; every light dissent passes for Heresie; whence mens spirits are offended, estranged, and provoked. At length the very manner and way of untying knots, which we as yet use, proves ineffectuall. For to draw out our owne and overthrow opposite conclusions, we make use of Principles (Canons and Rules, Distinctions and Limitations) which are catcht up any where, or even lately feigned and devised by our selves, that they may be suppositions, and serve for our cause: Or which verily are not yet granted to by the other Party; such as the adversary seeing himselfe set upon with and pushe at, he either derides, or contemnes. Furthermore as well from these, as even from Principles which are true, and yielded to by the adversary are picke many times conclusions not by Logicall, but Rhetoricall Art; that is not by solid demonstracion, by which assent is wrested from one, wil he, nil he, as it happens among Mathematitians, but by certaine perswasions soliciting indeed the assent, yet not

necessarily drawing it forth. Lastly, the end of the disputation for the most part answers the beginning; so as it ends in prejudice and affection, whilst those that dissent are condemned, and their Odium instilled into others, which gives the adversary occasion of shrouding himselfe with a shield suitable to these weapons, and of defending himselfe with affection against affection, and with pertinacy against hatred. Now PANSOPHY promises a remedy for these mischiefes; while it teacheth us that onely solid things be solidly handled; while it loads none with prejudice, yea rather invites all equally, and laying downe Principles really universall, really true, really cleare, which may be admitted of all of their owne accord and with pleasure, by these gradually without any hiatus or gap, and within perpetuall limits drawing mens minds, it brings them leisurably to the very tops of truth not with reluctancy, but spontaneity and willingnesse. And so while it doth not exasperate mens minds, but assuages and shewes the wayes of reducing into consent the senses or conceits of those who even mutually contradict one another, if so be they have but any thing of truth and reason in them. It makes and causes all members carryed on from the same Principles, by the same mediums to the same conclusions to give their assent to the last, as well as the first; not through any persuasion of likelihood or probability,

lity, but by reason of the very clearenesse and perspicuity of firme and unmoved truth.

XLIV. For Schooles also, if we would have them well provided for as we ought, PANSOPHY may afford and contribute notable helpe: Namely, because it concernes Youth even from the very beginning of life to be seasoned with right and sound persuasions which may thrive and grow up with them; this can scarce by any meanes be better and more certainely obtained, then if the Schooles have a booke at hand common to all, propounding all wholesome things in one continued Method; by whose direction it may be plaine and evident that none of those things which appertaine to the profitable culture and improvement of their mindes, are passed by, omitted, or neglected in any place, but that all things are every where performed. For though all youth be not capable of all things; yet their Masters shall have such a rule from thence as they may neither be ignorant, nor forget whereto all things are to be directed: But even certaine Compendiums of PANSOPHY accommodated or fitted to the capacity of first child-hood may be easily constituted and framed for the use of inferiour Schooles.

XLV. Consider with me how the Politicall or Civill State, and you shall see that PANSOPHY may be very serviceable also for its wellfare. Knowne is that speech of PLATO, and held for an

Oracle long ago: That Common-Wealths are even then like to be happy when either Philosophers rule them, or those who rule them play the Philosophers; then which saying nothing is more true; if true Philosophy, which is the true contemplation of all things be meant and understood thereby: For because Order is the foundation and bond of the safety of the Common-wealth, as also of all other things, for the retaining which among all men and all things, Governours are to be vigilantly heedfull: Its a plaine case by how much any one better understands the way of order, by so much he may the better be president over others for the procuring and maintaining order. Now he best understands the order of things, who understands it universally, as it is the soule of all things, and knowes to distinguish fundamentalls from accessories, whereof these are every where necessarily the same, these other vary. Now hither PANSOPHY doth altogether tend, that it may detect Order, the foundation and bond of all things, it may therefore make good Governours for Common-wealths: But its also of great concernment that they who are subject be not subject upon constraint but upon their owne accord, out of their love to justice. Now why may not this same PANSOPHY effect and performe this, if the very Commonalty also be admitted, that it may learne and understand that the publick safety of all in generall,

rall, and the private of every one in particular doth consist in it, that every one may maintaine himselfe in his owne station, and readily and chearefully go about his owne businesses, whatsover they be that fall and happen to him?

XLVI. If you looke at the Church, PANSOPHY by Gods helpe may yield likewise to small advantage to the safety, but even to the increases hereof. For its exceeding good, that even all Divines understand: how exactly Gods words agree every where with his workes, that they may the better know to clear and explaine the mysteries of salvation, by the mysteries of common providence. And its profitable that the Christian common-people have not a commanded or extorted pharisaicall or an implicit, slubberly, but a certaine and explicite fayth, that they may reply to their teachers, as those Samaritanes to their first female Preacher. Now we beleeve not because of thy saying, but because wee our selves have heard and know him. Now this will bee brought to passe, if they bee taught to understand, that which they beleeve, and to know that our fayth not onely contayns in it no absurdity, (as Infidels suspect, or even blasphemously affirme) but that it is a thing of all other most rationable, supported with the irresistible and irrefragable testimonies of the Scripture, of the world, of all the inward senses, and moreover of Infidels themselves, the confession of the very

truth shining foorth heere and there from them also: Which in the progresse of time and light, may by the mercy of God bee a most strong engine, or battering Ramme, to convince and convert the very Infidels, the Jewes, Turkes, and the remnant of the Gentiles: which could not be hitherto, by reason of our domestick discords, and the unestablisht way of teaching the truth plainly. For so much as it is a common notion, the consent of opinions seems a note or marke of truth: such a manifold dissent of Christians, could not but beget in Infidels a suspition of falshood: nor had we any means in readinesse, whereby we might shake off that suspicion. For how can they obtayne the victory, who set upon the enemy disorderly, and besides that, oppose and fight against themselves?

XLVII. But wee ought to hope it may come to passe at length, that the Church having a better accord within it selfe, may bee furnished likewise with more powerfull weapons for the overcoming the unbelief of Infidels. For even as the Apostle sayd, when hee considered the gradation of divine wisedome in the dispensing of the revelation of himselfe, that God spoke often sundry wayes by his Prophets, last of all by his Sonne. So, why may we not imagine, that the Sonne himself, (who doth even whatsoever he sees his Father doe, John 5. 19.) after hee had propagated by divers wayes and degrees through Countries and Nations, the

trueth of that doctrine which was brought from heaven, reserved some utmost excellent degree for the last times? since wee now see many waies which have gone before. For first of all he would have the mysteries of purchased salvation preached to the Gentiles by simple men and Idiots, but such as he made men believe were sent of God, by the gift of tongues and miracles, that the hard hearts of men (alwaies armed by their owne obstinacy to resist God) might be absolutely forced to yield. Afterwards when the faith of miracles languish'd, and the world hardned it selfe against the truth, and raged against his Saints: Christ layd down another means, by which also the hardnesse of many was vanquished; to wit, the constancy of the Martyrs, whose bloud was the seed of the Church. For by how much more Christians were put to slaughter, by so much more grew up, and came on dayly to display and lay open the victory of the Crosse; that as Christ, so Christians might overcome by dying. The world therefore yielded, and gave way upon Conquest. A third means of propagating the Church forthwith approaching, namely, when Christ gave it Kings as nursing Fathers, and Queens as nursing Mothers, by whose example and faithfull care whole Countreys were converted. But when the sly and subtile deceiver had turned this into the Churches bane, and had brought in security of life, dissoluteness of manners, pro-

phaneneſſe of doctrine, and a various mixture of errors; God againſt that darkneſſe ſet a new light of tongues, by the helpe whereof, and the benefit of Printing, the Sacred Bookes were brought to publick view, and the Writings of the Ancients by whoſe ayd truth hath been fayrly purged from enterd-in errors and ſuperſtition. But becauſe heere alſo both ſeducers who ſee but a little in the open light, doe make a ſtruggling, and thoſe who follow the light, rather light for themſelves particular torches, (and thereby hinder their owne and one anothers light) then labour to enjoy a full light in common. And laſtly, becauſe the Gentiles remain to be converted, (for the Goſpel of the Kingdome ſhall be preached in the whole World, before the End come, Matth. 24 14.) and the remnants of the children of Abraham are to be excited to ſeeke the Lord their God in the latter dayes, Ho. 3. 5. why may not the Lord of all bee credited to have reſerved a certaine univerſall medium, for ſo univerſall a buſineſſe? By which both a clear light may ſhine upon thoſe, who ſit in darkneſſe, and alſo the ſtiffe and refractory ſinewes of thoſe that rebell againſt the light, be ſlit, and Satan bee bound that hee cannot ſeduce the Gentiles &c. Now this kinde of Medium, which Panſophy ſhews us, is eyther that very ſame, or certainly ſome one very neere to it; viz. whereby it may be rendred moſt evident to every mans mind, that onely meere Chriſtian Religion

gion consists in eternall harmony; so as it may bee discerned on every side, to bee all fayre and desirable.

XLVIII. It would be of special importance likewise, that Nations & Countries dispersed through the divers Hemisphers and Climates of the World, & severed as it were by railes and partitions from one another through the propriety of Tongues, might have amongst themselves some common rule of things, by which being regulated, evē such as do not understand, may understand themselves mutually: For what should that be which the Lord promises by the Prophet, if it be not this: "That he will "turne to the people a pure language, that they "may all call upon the name of the Lord, to serve "him with one lip or consent. Zeph. 3. 9. And this may almost be the making of the lip one, whereby all are brought to understand themselves mutually; if not as to the sound of words, yet according to their sense and meaning. For if this booke when 'tis brought to its perfection should be translated into the Domestick Tongues of Nations out of the Latine Tongue in which it was conceived at first, in as many Paragraphs, and as neere as may be to the very words: This would be a rare helpe, even for the most barbarous Nations for the easie learning of the Latine Tongue, running parallell with their owne in that common Booke: By which meanes as it is of the European

Nations;

Nations; so it might also become the common Mercury of the Nations of the whole World: To which passe if the matter were once brought, we should have an universall antidote against the confusion of BABEL, a true Panacea, and the best medium for the communicating all good things.

XLIX. But we must now shew that which we promised, how our Pansophical purpose may be founded, even in the very necessities of this present Age of ours; to wit, that we may resist as much as in us lies those Monsters, which prevail too much at this time, Presumption, Curiosity, Samaritanisme, Atheisme, and Fury, which armes it selfe dayly more and more to the destruction of man-kinde.

L. For first of all the opinion of a learned Age is growne too much in use among very many, as though the studies of learning and wisdome had now attained to their ἀκμὴν, or full and perfect growth in this our Age. Drunke with which opinion even the retainers to a very little, or indeed but superficiall learning doe so please themselves, that they deeme themselves to be almost SOLOMONS; and seeke after no truer learning, because they dreame that they possesse it already, and that there remaines not so much as any thing wherein they may make a further progresse: Whence it is, that in truth there's the greatest scarcity of learned men in this learned Age; the Vulgar studies running out almost into a certaine babling and sophi-

sification;

fication; it would be good and meet therefore that these supposers or over weeners might be carryed on into the Ocean of universall wisdome, and that the vast deserts of mans ignorance should be showne to them by the discoverd and designed shores of unknowne Lands, that understanding how little we know in comparison of what we are ignorant of, they may accustome themselves not to raise up, but pull down their crests.

LI. But if men freed from this presumption shall be reduced to due modesty, and the ardent study of true wisdome, there will be need thereupon that the businesse be ordered somewhat otherwise then hitherto it hath been; namely, that they whosoever they be, who are truely desirous of true wisdome, may come to it by more certaine and more compendious wayes: For those which we have had thus long, are ambagious or far about, and uncertaine, yea dangerous. For that in this Age, which would be tearmed learned, Bookes, Schooles, Methods, and various opinions concerning various things are multiplyed even to admiration, Learners are utterly confounded, and we may feare, left we be all overwhelmed, that at last we shall either read nothing, or believe nothing: If some bar or restraint be not layd upon this Age, as luxurious in conceiving opinions, as multiplying Bookes; and the Learners freed both from the wearisomenesse of reading many things, and from the

the tumult of encountring opinions, and from the two-path'd, or rather many trackt wayes of Errours, which they may meet with every where; which to be brought about by no other then a Pansophicall way, he shall acknowledge and confesse, whosoever shall truely perceive the true intent thereof; to wit, that all things may be derived from an infallible foundation, that is to say of things themselves, of divine testimonies of things, and of notions or knowledges written in our minde, in which three, as in her triple Palace eternall truth resides; And in such a Method, as by which all things may flow into our mindes easily and clearly.

LII. Which same thing also may be a remedy against humaine curiosity, whereby some are excessively inflamed with an inordinate desire about lesse necessary, and forbidden points of knowledge by the legitimate designed bounds of mans industry, and the found out markes or goales of that soveraignty and power over things, which is committed to the wit of man; and lastly, by the detected and clearly displayed limits, and all those meanes and wayes of possibility and impossibility, As far forth as they may be knowne, to the end that those who are busied in undecent, unprofitable and impossible matters may be recalled from their vaine and irrationall inclination and eagernesse into the wayes of reason; and others may be taught to beware aforehand the occasions of falling into the like exorbitancy.

LIII. More-

LIII. Moreover Dissentions and Disputes, yea Sects have too much prevailed in Philosophy and Divinity, in which both the learned and unlearned are wrapped and encumbred: So as either they cannot understand themselves mutually, or although they might understand one another, yet neglect it out of favour to sides and parties; which thing is the originall of severall confusions: For while we doe not one understand the words of another, it falls out that we neither understand things, unlesse it be confusedly or amisse; and while we cast absurdities upon one another, we our selves seeme or are observed to cherrish farre greater in others; nor is there any one who can efficaciously decide Controversies, while we doe not edifie in common; but sliding into Parties or Factions, every man busily goes about to fortifie his owne Fabricks but to overthrow others with any kinde of undermining and possible craft; By which very thing, Sects are not lessened but fixt and settled; variances are not taken away but multiplyed; odiums are not appeased, but exasperated and sharpened without end. O that God therefore would have pity on us, and recollect us from this dispersion, and restore to us (as he hath promised by his Prophets, and as I have touched before) one heart, and one way, and chosen lip, that we may understand the same things, speak the same things, doe all the same things, and serve the Lord with

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one arme. Now this, if as it is wished for, ought also to be hoped, it may scarce be obtained by any other, save a Pansophicall way: Namely, if the mindes of all men be brought into the open field of things themselves, and there prejudices being layd aside, freely view not opinions of things, but things themselves: by no other guide then sense, by no other light then of sound reason, by no other umpeer and judge then God. And for as much as things are the same to all, and all have the same senses, and there is the same reason judging alike, of the like things; and lastly, the same God attesting the same touching the same things, why should we be out of hope, of having it come to passe, that for the future there may be also about the same things one sense, assent, & consent amog all? And so soon as we shall agree about things, words shall not be so able to distract us: For no longer words, not our conceits, but things themselves (which are the same to all) shall be the basis or ground of our thoughts and speeches. And it may be forecasted, by Gods helpe, that things and the understanding of things, and speech the interpreter of the understanding, may run paralell through the whole Universe. And then differences will be happily taken away, and the occasions of differences, no man being intent upon any other thing, then the very truth of things. Then shall contradictions cease, the appearances of contrariety ceasing, nor will there be any need of these

refuges

refuges or evasions. This is true Philosophically, not Theologically; I speake Astronomically, not Physically, &c. Not shall any one stile himselfe in Philosophy, a Platonist or Aristotelian, in Divinity a Lutheran, or Calvinist, or Papist, but all Philosophers and Christians: Because as there is a common Christ or Saviour of all; so both PAUL and CEPHAS, and APOLLO, and PLATO, and ARISTOTLE, and whoever in any place hath any thing of truth or goodnesse, that shall be common to us, being taken out of the common treasure of truth: So who sees not but that Sciences and Arts may be reconciled amongst themselves, and Philosophy with Divinity, and the minds and tongues of men differing from one another in opinions by the intervening of things themselves? Who therefore may not also wish it? He's a fierce enemy who when he may atchieve a Victory fairely, had rather it should prove rough and bloody: We then are fierce and savage, if when the way of Peace and Concord offers it selfe, we had rather be embroyld in endlesse Wars.

LIV. There is now another Fowle and deadly monster, which in this age, if ever, hath strongly begun to infest mankind, and comes to bee quelld with the greatest Herculean labour, *viz.* that most wicked prophaneness, which they call Atheisme. This, whether it come from the multitude of Religions, as some thinke, (because many a one seeing

things

things various and contrary to be beleeved, is confounded, and brought to that passe at length, that he beleeves Payth is nothing else but a meere fable; or whether it proceede from the itch of sinning through hope of impunity, if so bee a punisher of things done amisse may be denyed, as the Scripture intimates, Psal. 14. 1. or whether it arise from a sawcy and malapert wantonnesse of wits, rushing irreverently upon all things, yea, even upon God, whom at length the very brightnesse of his Majesty oppresseth, blindeth, and drives to a reprobate sense: it is certaine those fooles are not awanting in our age; who say in their hearts there is no God, because there want no occasions of sliding thereto, viz. the base confusion of Religions, the horridd deluge of hainous offences, the lavish licentiousnesse of wits. It's meet therefore that we think of remedies again and again; if we be touch'd with the glory of God, if we have a care of the security of our faith and hope; if the commiseration of our perishing neighbours affect us: and this by so much the more, by how much we perceive this plague to be the more creeping on, especially in the mindes of Polititians, who hold it commonly amongst their secrets of State, that they may use Religion for a pretext, to take and awe the vulgar withall. Now what kind of remedy may we seek for Atheisme? the word of God, which is the power of God to salvation to every one that believes, can

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do nothing here, because they do not believe it. As for miracles, by which they might be wrought upon to believe, God uses not to put forth any for the convincing of Atheisme; because his ordinary workes may suffice in this case, as one of great note saith: Therefore these things are seriously to be urged, to the confusion and shaming of those fools. It's true, as saith the renowned VERULAM, that a smattering of naturall Philosophy inclines men to Atheisme: the deeper knowledge thereof brings them about to Religion, when by the chaine of things connexed or link'd within themselves, it leads them to God and providence. There will scarce then be found out any remedy of more efficacy for the subduing and overthrow of this monster, then a fuller, truer, and quite severer and exacter knowledge of things themselves, that they may grope by sense, and thereby lay close and fast hold on reason it selfe, which Pansophy both seeks after and hopes for. Thence there is hope it may be effected, that Atheists being compelled to heare the testimonies of all creatures, touching the Creatour, may bee constrayned at length to adde their owne; or being caught and held in close bee forced to deny themselves rather then God: *viz.* being reduc'd to the absurdities of the Scepticks, that there is no sense of things, no things, no world, no men who may dispute of these things. Brought to which issue, they shall either yield themselves conquered,

ot it shall appeare they are fooles who saying there is no God, deny themselves, the world, and all things.

LV. Lastly, this Age hath need of some most present remedy against Phrensie, with which a great many men being surprized, run on furiously to their mutuall destruction. For we see the devouring and deadly flames of discord and wars passe through the whole world, destroying Kingdomes and Nations with that pertinacy as all may seeme to have conspired for their mutuall bane, not likely to give over, unlesse it be with their owne and the worlds ruine: There is nothing therefore, which at this time may be so necessary for the world to stay it selfe that it doe not utterly perish, as some universall instauration of mens mindes, and for this likewise an universall peace and concord powred forth as it were upon all mankinde. Now I understand by Peace and Concord, not so much that externall agreement of Princes and Countries amongst themselves (which is a slippery businesse, and subject to be changed on small and slender occasions) as that inward accord of mens mindes in regard of tenets and opinions which possesse them; From which, if this may be obtained, man-kinde hath much which it may deservedly promise it selfe. For opinions about following or avoyding things, as they ceaze on mens mindes, so they stir up turbulent, or beget calme affections;

affections; and if they be the same they bring forth the same inclinations, desires and endeavours for good or evill, according as they are themselves: We may therefore vainely hope that the minds of men may any other way be brought to good and quiet affections, then by the encouraged studies of Piety, Humanity, and Wisdome, which wise Antiquity hath gallantly expressed in that faigned narration of the Theater of ORPHEUS, where all Beasts and Birds being gathered together, forgetting their naturall appetites (of praying, sporting, fighting) stood friendly and sweetly by one another, whose sound as often as it ceased, the Creatures forthwith returned to their disposition. By which Apologue they taught us, that men who are by nature most greedy of gaine, pleasure, revenge, so long as they give eare to the Precepts of Religion and Wisdome, so long they entertaine peace and society among themselves; if these be silent they fall into Seditions, Tumults, and salvage cruelty. Yea, the Holy Scripture teacheth us the same, as it makes mention how the turbulent spirit of wicked SAUL could not be composed by any other way then by DAVIDS Harpe, and how the spirit of godly ELISEUS being moved with zeale, could not be recalled to tranquility without the like harmonious consent: What therefore hath the tumultuous world need of save some harmonious Harpe, that it may come to it selfe? And be-

cause Seditions have not layd hold on some few Countries somewhat nearer, or more adjoyning to one another, but have even surprized the whole World; so as all the Kingdomes of Christians, and what ever remaines of Infidell Nations rise up one against another, and the West is dashit against the East, and the North against the South; and indeed by the concurrence of sacred and prophane causes, for their Country and Religion. For so extraordinary a disease there is even need of an extraordinary universall remedy, viz. of the reducement of mens mindes into some universall concord: For the obtaining which, PANSOPHY by its owne desirable Panarmony, or generall agreement will be fit and convenient, or else there will be scarce any other medium under Heaven.

LVI. The occasions which the most wise providence of our God, tencing in a way to some most faire and great worke, affords to make us bold in our desires to conceive such great matters as these, to presume of them through hope, to talke and write of them, and finally to attempt them by setting out hands thereto.

LVII. The first of these is the Commerce of Ages and Countries so rarely discovered of late. For hitherto the affairs of men were practised, polished, and tooke increase by parts in Mechanicks, and Liberals; and this indeed sparingly through Nations and Ages, even in a way also unknowne

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to one another. Now we are come to that passe, that by the benefit of Printing all the Monuments of Antiquity being drawne out of darkenesse, may be communicated to the wits of our Age, and by the found out meanes of Navigation, Commerce, or Traffick, may be haply entered on with all the Nations of the World. Whence by the emulation of Wits raised by this and that meanes, men have begun to sweat exceedingly in the searching out of new Inventions for some certaine latter lusters of yeares: But that very thing for the most part, rather by the private industry of certaine persons then in Common. What therefore may forbid us to assay it after a sort, the things of the whole World which have been, and are to be observed, which are and may be invented, may at length be made Common to all? To wit that all who are and shalbe admitted into the Theater of Gods wisdom, may be taught to attend what may be done, and to stir up themselves with mutuall alacrity to observe more, and greater things constantly; for the wisdome of God will never faile to shew forth his Acts and Spectacles to the World. We must assay this with the good leave of God the president of our affaires; to whose glory it redounds to have very many, and very attentive Spectators of those shewes which his wisdome manifests in his Theater; that such great workes be not without full witnesse and full admiration.

LVIII. The happy successes of wits hitherto, about the polishing certain perticular things, & the now fit piles of materialls particularly elaborated for the cōceiving so great a structure, give us also an occasion of attēpting Pansophy. For what have not Mechanicks hitherto assaid? to what perfectiō have they not brought their arts? what have not the Cōtēplators of things left unsearched? of what thing have they not laboured to trace out the most intimate reasons? Now with what accesse of humane science this is taught by the miraculous trimnesse of Arithmetick, Geometry, Opticks, Musick, Astronomy, Chymistry: Logick also by the wits of certain late Authours is brought on to its chiefe exactnesse, although not yet made of publick use. Furthermore the fervent study about divine Learning, and the pious and happy endeavours of bringing forth even abstruse mysteries and hidden senses of Prophesies; whereby through Gods bounty, that we have been and dayly may be more benefited than in fore past ages: they see and joy at it, who in the light of God see light. Therefore as SOLOMON after he had caused Cedar, and other wood of good juice and odour, to be fel'd from the mountain Libanus, and to be transported to Judea, and to be hew'n out for sundry uses: and after he got marble to be cut out of Quarries, and nearly polisht, & after he had heap'd up gold in sufficient plēty, together with other more precious mettals & gems,

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set his mind to the very structure of the holy Temple, and happily finish'd it, by Gods help in seven yeares space. So touching our selves, after we have collected hitherto great store of sensuall observations; and after we have fairly built the shop of humane reasoning, and after we have discovered the most rich veines of the golden mine of divine Scriptures; what may we thinke remaines, but that by the pleasure and guidance of God himselfe out hands be set to the building the Temple of Universall Wisdome?

LIX. The third thing which we deservingly interpret, an occasion of our now entring on so great a work as this: That we see many in this our age, being desirous of proficiency for the better labour to this end, by a certain secret, and good instinct, that they may Epitomize Sciences, and Arts, how diffused and large soever, and that they may "free them of rubs and thorns and commend them "to a great sort by the addition of an artificiall "Method; and by this Compendium to render men the more Learned. For we interpret those various endeavours of diverse men of our age to tend hither, who have compiled and communicated to the world Pandects, and Syntagma's, and Bodies, and summes of Encyclopedies, and Panstraties, and of Divinity, Philosophy, Law, Physick, and Theaters also of humane wisedome, transformations of Sciences, great instaurations, Christian omnisciences,

ces, and such like works: whose endeavour of reducing things manifold into one, things dispersed into order things obscure into light, if it do not displease good minds, why should ours displease, who perswade to the making out of all things some one, even more generall and common than all those, and more accommodated to Universall ends? Certainly, as in things individualls next of all make the *species*, the *species* the *genus*, the *genuses* the most generall *genus*; so in the conceipts of our understanding, a very gradation requires that particular things be contracted into summes, and summes into a summe of summes.

LX. Lastly, the hidden instincts of our owne heart, and motives arising otherwaies, and both the desires and exhortations of so many pious men (after the grounds of our purpose grew somewhat known) cannot but be a document that even by this means the most wise Counsell of the Deity is a making way for some thing, if we afford our selves obsequious instruments to him. For God and Nature since they do nothing in vain, how can it be in vain that he puts into us these desires of so great a matter, and that he gives us to see *medium*'s of its possibility, and finally discovers the manner of those *medium*'s more evidently day by day? that nothing may seem to remain, but that we earnestly pursue and haste forward the worke even to an happy effect. Inasmuch as God when he offers us any

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thing, would have us embrace it; when he goes before, he would have us follow; when he foreshews us a patterne, he would have us expresse it by immitation, and perfect it by our very pains: Let them make me a Sanctuary (said he to Moses) that I may dwell amongst them: according to all that I shew thee after the paterne of the tabernacle, and the patterne of all the instruments thereof, even so shall ye make it, Exod. 25. 8. 9.

LXI. Yet we must answer to the objections of certaine persons not rightly attending the ends and meanes of our Pansophicall purpose, that they may not render it obscure, and cast a myst thereon.

LXII. Many a one will be ready to say, these enterprises rellish much of strangenesse, and rashnesse. I answer: To thinke of the amendment of humane affairs, and to wish and endeavour it, is not so strange a businesse; so as even from the beginning of our confusions, God, and by the example of God, all good and wise men have been wont to do the very same thing, according as necessity required, and occasions did invite, or the matter it selfe did permit: How therefore can it be tax'd or accused of rashnesse, which is done by so great Authours? And if it be no rash thing to view and behold the works of God; to observe the footsteps of the wisedome of God, disposing all things sweetly to their proper ends. Lastly, to dispose all ones matters according to the will of God: Now God com-

commands all these things, upbraiding those that doneth wise with stupidity and dulnesse. It will likewise not be a rash thing to invite others to eye the works of God, and to teach them how they may act all their affairs not rashly, but by reason, and to exhort and help on men, that all persons in all things (including the imitation of the supreme Being) may yield themselves servants to it. By what means soever that be dont, so it be done after the imitation of our heavenly Father (who whatsoever he doth, doth it for Mens sake, and wills that all men should be saved, and come to the knowledge of the truth; and doth teaches and leads all men in the same wayes to the same place) it is a pious and holy businesse. Now PANSOPHIE seeks for no other thing, than the manner and way, whereby all things may be so disposed to the benefit of mankind, and indeed to commune uses, by common *medium's*, that the common welfare of all exposed to the cleare light in each ones eye, may allure, and ravish all to it and to God the Author of our welfare.

LXIIA. They say: what! do you think the Church hath been destitute of such *mediums*? They are not by Gods grace a wanting: if so be men would not be a wanting to themselves. I answer: But this is the very thing which is here sought after, that men may be in some sort efficaciously taught, not to be a wanting to themselves. And

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because those accustomed *medium*'s are grown too much out of use, we perswade that they may be renewed according to Gods command. Break up your fallow ground (Jer. 4. 3.) nor yet by feigning any new thing, but by preparing the ancient wayes of the goodnesse and wisdome of God, that man shaking off drowsinesse and sleep, may be attentive to new helps. For we know, God be thanked, the best innovation is, when the ancient wayes are reduced, as God commands, Jer. 6. 16. Thus therefore perswading things to be innovated or renewed, that men being called back to the ancient books of God and the Lawes of Nature, Scripture, Conscience, all may both be illuminated, and amended to all things, and through all things after that most ancient manner, which was of God. What do we but that which God commands? we teach men to stand in the wayes and see, and aske for the old paths, where is the good way, that walking therein they may finde rest for their soules, Jer. 6. 16.

LXIV. Now they go on to desire to know all things (which PANSOPHY goes about) is a footstep of the curiosity of our first Parents, which we hitherto dearly pay for, and to instill into men the love of a certaine Omniscience, is a kinde of serpentine act. I answer. 1. Its customary and usuall for God to change evill into good, and a punishment into a benefit. The division of tongues

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was a penalty inflicted on mans pride: Now the Holy Ghost when he would that the grace of salvation should be dispersed amongst the Nations that were divided in tongues, he tooke not away tongues, but distributed himselfe into tongues; by a divine artifice improving and consecrating πολυγλωσσίαν, or the variety of tougues, being the bond of humane confusion, to a remedy against confusion. 2. Furthermore, the desire of greater knowledge was then rash, when it was unprofitable in the state of integrity; where man being furnished with a full degree of light, enjoyed the fellowship of his Creator, and might have enjoyed his happynesse without end, being ignorant of the contrary: Now after that he was averse from God, he lost God his light, and through the darknesse of his minde was involved in infinite evils, and knew no way of ridding himselfe of them: He hath altogether need of light, in which he may both see himselfe, and surrounding dangers, and his God again restoring himselfe unto him, that is, that he may know the way of escaping misery, and recovering happynesse: For because a contrary is not expelled but by a contrary, against darknesse there's no remedy besides light; nor any other against so many confusions of our minde, save a distinct knowledge of things, that Sathan that old Impostor may no more so easily deceive us. 3. Therefore God in this our state doth forbid us no longer, he enjoynes

joynes us rather to try all things, that that which is good may be more certainely found out, and more easily retained. Hence are these speeches of God: See I have set before thee this day life, and good, and death, and evill: Chuse life that thou mayst live (Deut. 30. 15. 16.) also know and see that it is an evill thing, and bitter to forsake the Lord, (Jer. 2. 19.) and the like: Therefore even as man then when he was forbidden the tree of knowledge of good and evill, because he obeyed not, sinned: So now when by the same divine Mandates, we are commanded to try all things, if we doe not obey we double the sinne, adding now contumacy to a late rashnesse. The counterfeit modesty of ACHAZ did not please God, that when he was commanded to aske a signe of God, refused, saying, he would not tempt the Lord; as though it were to tempt God humbly and thankfully to admit of those things which his bounty offers: Seeing then God shewes us both the necessity, and possibility, and occasions of a certaine, truer, and more universall knowledge of all things, we shall be ingratefull and blame-worthy, unlesse we admit this with thankes.

LXV. They say. Yet nevertheleſſe the title of PANSOPHY is presumptuous, not agreeing with humane knowledge, so far as it may extend it selfe; it is to be left to God alone. I answer, we will not wrangle about the name, when we shall agree about

about one thing. Yet we suppose there can be no cause, why any one may be deservedly offended at it. For we doe not therefore attribute any thing to man, that we may detract from God; but that the glory of God may thereby the more shine in man his image. And if the word wisdome or wise by the good leave of these persons be attributed to man, when yet the Scripture expressly terms God alone wise, (1. Tim. 1. 17. Eccles. 1. 7.) Why may the adjection of the note of universality so offend? Surely we have no slighter grounds to oppose this then PYTHAGORAS had, when he changed the word σοφία into φιλοσοφία. Now they report, that he respected two things; God, for whom alone he would have that glorious title left, that he should be called σοφὸς or wise: Besides he had regard to Sophisters, or Triflers, who by the abuse of the word reckoned themselves among wise men. He therefore desiring to recall men from the opinion of wisdome to the studies of wisdome, added the marke of study, and so was a Philosopher. Now we have other like causes, why we thinke another note of universality (viz. this) should be proposed; the neglect of wisdome, and the word Philosophy, Theosophy, and the abuse of others commonly received. First of all I say, because most men are dull and sluggish, over securely leaving to God the title of wisdome, with the thing it selfe, that they themselves may grow brutish,

ish, and performe all their owne matters rashly, fondly, and foolishly; and those, who would be wise, either seeke to be wise by piece-meale about certaine particular objects, being ignorant and careless of the whole comprisall of wisdome; or seeke to be wise without God, indeed neither aiming at God, nor conforming themselves and their affaires unto his rules. They are therefore to be called back to the Lawes and Rules of the all wise God, without whom as there is no Essence, so likewise no understanding, and no wisdome, and nothing true or coherent; that all men grow wise skilfull in the rellishing all things; but especially divine matters may be truly rendred like to God, and as much as possible. The manner therefore of Science being found out whereby (πάντες, ἅπαν, πάντως.) all men about all things, altogether may be taught to be wise; why may it not deserve to be termed, A certaine humane PANSOPHIA after the imitation of words already received, by which the fuller furniture or preparation of any thing is expressed by this adjection (πᾶν) as we may see on πανοπλία, πανηγυρικὸς, πανάκεια, πάνδικτα, πάνδεσμον. &c. Hereunto is added the base of the name Philosophy against Theosophy, or Theology; and on the contrary, which they thus vulgarly distinguish, as if neither of them had any thing to do with the other, with a manifest wrong to truth, where therefore these are conjoyn'd, and

men

men are taught (as AUGUSTINE speakes) both to act the Philosophers part in sacred things, and to be consecrated in Philosophy, by deserved right the name is changed, so as the thing wants not its fit Index or discoverer. Yet at last if the appellation PANSOPHY shall displease the Church, it may be chang'd into another, even contrary, so as we may stile it instead of Omniscience, or all-knowledge, Nulliscience, or no-knowledge. For we must even needs come to that at length, if we shall constitute true PANSOPHY (which may reduce contraries likewise to an identity) that by how much the more a man sees, by so much he may note more defects both of his owne and others, the wisest of men being witnesse. Eccl. 1. 15.

LXVI. They object likewise, that we by calling PANSOPHY a certain Ladder to God, do transforme the worke of converting men into an Art, which appertaines to God alone? We answer, as though it were indeed absurd either to joyne externall helps, to the inward operation of the Holy Ghost, or to use a certaine prudence and art in dispensing these: when as hee is the rather absurd who denies this: For God acts ordinarily by mediums, in which mediums, there are both men themselves (whom God hath as Labourers together with him, or co-workers, 1 Cor. 3. 9) and also humane industry, which the art of method directs. Hence sith God promises a fair reformation

of

of the Church, he promises Pastors which may feed his people with knowledge and understanding, Jer. 3. 15. and teachers having the tongue of the Learned, knowing how to speake a word in season, Isay 50. 4. And the practise of the Prophets, Apostles, and Christ himselfe, shews, that they were not wont to set upon men without certain stratagems, whom they would excite, move, convert, or convince: that tis apparant, this work consists both of prudence, and a certain Art. Therefore if we make all these things collected into one, and by the benefit of method, accommodated to a ready use to be subservient to God, what do we but that which is pious and just in it selfe?

LXVII. They say, there are Books enough already, and what are we the better? the world doth and will remain. I answer: we may be taught never to despaire, alwaies to hope better things, alwaies to afford occasions and helpes, by the patience and bounty of God, alwayes renewing it selfe, and in different manners discovering it selfe continually with more lustre: and moreover promising to these last times; a multiplication of knowledge, and light at the very evening of the world, Dan. 12. 4. Zach. 14. 7. Therefore let us endeavour that this be promoted, even as much as it shall please God by us, by reforming not onely books, but men to the diligent use of bookes; which PANSOPHY will do, teaching not onely all other things, but e-

ven the universall use of it selfe.

LXVIII. Now how may the same book serve divers persons, seeing divers things delight divers men; and some things are agreeable to the learned, other to the unlearned; some to believers, other to unbelievers? I answer: The Chymicks out of this respect praise their Quintessence, because it is of so exquisite a temperature, that being applied to all things, it bestowes that on severalls which is needfull for every one: a cooling to things hot, an heat to things cold, moisture to dry things, and a dryness to things moist; and therefore 'tis a present remedy for every disease. We may pronounce some such like commendation of this book when tis rightly trimmed and set out (as one which will be a certain Quintessence of bookes) that it will profit all, its fruit returning to every one. For by reason of the decent temperature of simplicity, with sublimity of truth, with exactnesse, it will come to passe, that by the simplicity of its method it may commend it selfe to those that are simple, and by the sublimity of things it may feed the learned, and by demonstrating which clearly by a true faith, that nothing may be more rationall, it may raise delight in the faithfull, and dispose Infidels to faith, or render them unexcusable.

LXIX. Now heer many a one objects, those who in matters of faith provoke or challenge men to reason, are Hereticks: Therefore PANSOPHY

much

much alike assaying this, is worthyly to be suspected. I answer: Therefore both JUSTIN MARTYR, ATHENAGORAS, LACTANTIUS, LUDOVICUS VIVES, MORNEY, GROTIUS, and who ever else have by Reasons contended for the faith against Infidells? For divers men may doe the same, so as it may not be the same, if they doe it in a different end and manner, as it is heere. An Heretick in divine Testimonies uses reason as a Judge: The Pansophist as a witnesse, he commands reason to go before, and presigne the paths by which he may catch divine Revelation: This would have God to go before, and would have reason follow: Therefore an Heretick by reason overthrows the Tenets of faith; a Pansophist doth establish them. He joynes the Creature with the Creator, this subordinates: He teaches reason to speake against faith, this makes reason speake for faith, that they who doe not admit the testimonies of God (Atheists and Infidells) or corrupt them by their naughty reasons (Hereticks, Sophisters, Smatterers) may be constrained by the force of their owne reason, and may be brought to that passe, that they may be compelled to stand for God and his truth against themselves; that is to say, to acquiesse in the word of God, and not resist it. In summe our God deserves that to his mouth the mouthes and hearts of all men attest, and be inforced to attest, which things PANSOPHY seekes after.

LXX. What doe you hope then (say they) that there will be no contradictions? But there will alwayes be Heresies, I answer: I believe wicked men will alwayes be Rebels to light while the World continues (Job 24. 13.) But shal we therefore neglect to light Candles, because they are useless to such as are blinde, or to purifie their flames by snuffing, because some lurkiug fellow delights more in darknesse? We know there must be Heresies, nor are they ever like to be wanting, which is the restlessenesse and craft of Sathan. Shall we not therefore have a care to remove and rid them out of the way, as often as God doth give occasions? Its the part of the sonnes of light to oppose, what way they can, the Kingdome of darknesse, and to put lighted Candles in Candlesticks in the house of the Church, that they may give light to all who are in the house, the event being committed to God. It's meet therefore to suppresse what darknesse soever we are able to vanquish by the power of light; although the Prince of darknesse, is like never to be a wanting to his occasions, to cast darkenesse even upon new light. For Christ the light of the world converts againe that very thing into an occasion of detecting new light: To whom indeed 'tis usuall to transfer all the endeavours of his enemies, even their very ravings into an occasion of manifesting his glory (Psal. 16. 10.) The more Sathan brings in darknesse, the more shall

ſhall the ſplendor of divine light be diſcloſed, and a very lye ſhall ſhew the ſtrength of truth; this we may ſafely hope.

LXXI. Laſtly, there are ſome who object to us our tenuity and diſabilities: How poore and meane a party are you that you ſhould dare to move ſuch great things as theſe? I anſwer: This is not to be lookt at, of what ſmall abilities we are who adviſe theſe things, but how great he is in whoſe name we adviſe, and thoſe things which we adviſe, and they for whoſe ſakes we adviſe. He in whoſe name we are bold to exhort Mortals, that they ſeeke an univerſall remedy for their confuſions, is God, the Lord of all, ready to confirme his mercy upon all, and to eſtabliſh his truth for ever; in whoſe power it is even to open the mouth of an Aſſe, or to excite ſtones to cry out, if others hold their peace; and for whom 'tis ordinary to uſe contemptible mediums, that the glory may be his owne, not theirs, who forget that they are the inſtrument in the hand of God, if even they may ſeeme ought conſidered by themſelves. The very thing which we would have to be promoted, is the glory of God, which is to be illuſtrated by all men and all things, as much as may be here under Heaven; that from the riſing of the Sunne to the going downe thereof, from this preſent even for ever the name of the Lord may be praiſed, and the whole earth be filled with his majeſty. They for

whose sake we doe these things are they whereof we our selves are the least part, yet a part, All men, to thirst after whose welfare as much as our owne, he hath commanded us, who hath produced all from one blood, redeemed all by one blood, he invites all to the same Communion of a future life, not willing that any should perish, but that all should come to repentance. He therefore who contemneth these things contemneth not us, but God, and the Majesty of God, but all man-kinde, to promote whose glory and welfare, as much as in him lies, he either dispises, or neglects, or even hinders others who doe endeavour it. As for our part, our slenderněsse cannot at all incommodate or disadvantage things which are so much to be wished for by themselves; when even a very fool may suffice to give an occasion of a good matter: Of which ranke if we be reckoned; ye wise ones put forth your abilities, that whatsoever ye take notice of to be wanting in so great desires, may be supplyed.

LXXII. We praying with DAVID, Lord send out thy light and thy truth, that they may lead us, and bring us unto thy holy Hill, and to thy Tabernacles. (Psal. 43. 3.) From these very words we ingeminate againe and againe three essentiall requisites of PANSOPHY, to wit that there be observed.

1. The light of Method, whereby the minde

of

of all may be lead through all things without any obscurities and rubbes inoffensively.

2. The truth of Doctrine, that we take heed, lest any vaine thing admixe it selfe, either in the whole or in any part.

3. The subordination of all things to the last end, which is the dwelling with God in his Holy Hill.

Psalme 90. 17.

Let the Beauty of the Lord our God be upon us, and let him direct the worke of our hands.

An

A

AN
ORTHOGRAPHICAL
DELINEATION,
OR TRUE
DRAUGHT
OF THE
Pansophicall Temple:

Laying open to the view, the outward face of its structure, with the Number, Order, Scituation, and Use of the Parts.

Ecclesiasticus 37. v. 16.

Let Reason goe before every Enterprize, and Counsell before every Action.

ORTHOGRAPHIA
DELINEATIONIS:

OR TRUE

DRAWGHT

OF THE

Anatomical Tempe:

Laying open to the view, the
outward Face of its Fabrick,
with the Number, Order, Situa-
tion, and Use of the Parts.

Ecclesiasticus 37. v. 16.

Let Reason go before every Enterprise, and
Counsel before every Action.

John A. C. To the Reader, health.

Most Courteous Reader, when I read these things in sacred History; David *gave to* Salomon *the description or pattern of the Porch and Temple, & of the treasures thereof, and of the upper chambers thereof, and of the inner Parlours thereof, and of the place of the Mercy-seat, and of all the Courts that he had by the spirit, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicate things, and for all the Vessels of service saying, all these things came to me written by the hand of the Lord, that I may understand all the works of this Patterne.* 1 Chron. 28. 11, 12, 13, *and* 19. *I observe from thence these seven things. First, that Consultations about things ought in any wise to be sent out before the things. Secondly, nor those extemporall only, but far going before the very things done:*

as

as David *debated in Counſels about the building of the Temple of Jeruſalem, even ſome twenty yeares before (though all the worke was materiall;) and* Salomon *his ſon and ſucceſſor, though he was moſt richly ſupplied with all proviſion, and unuſuall wiſedome; did but ſet upon it at length in the fourth year of his reign: ſo as near upon thirty years ran out in deliberations, and the acquiring of neceſſaries. Thirdly, that conſultations concerning weightier buſineſſes ought not to be ſuperficiall, but piercing even to the inmoſt and ſmalleſt moments or concernments of the enterprizes. Fourthly, that all theſe things may not only be fore-thought, but alſo deſcribed and delineated: to the end that all the works of the Patterne may be better underſtood, as* David *ſpeakes. Fiftly, that thoſe are the beſt Idea's of things which come from God himſelfe: For lo* Solomon, *though the wiſeſt of men, is not permitted to deviſe or contrive the forme of the Temple after his owne pleaſure; but he is bound to imitate a patterne ſhewed him by God. Sixtly, thoſe onely are to be taken and accounted for divine patternes, which are written by the hand of the Lord: to wit, whoſe forme he hath delineated*

neated in his word, or ingraven, and imprinted in his creatures. Seventhly and lastly, that such Patternes of works are not to be concealed or kept under in secret, but to be shewn and delivered into their hands, who are concerned to understand and imitate them.

Which things I meant to preface at this time: First, to fore-arme our present small delineations, against their judgements, who thinke it better that something be done, then that it be disputed how it ought to be done. Secondly, to mollifie their impatience, who think much, or take it ill that the worke is so long deferred, and the time put off in deliberations. Thirdly, to prevent their rigider and rougher censure of those who think it superstitious to be in disquisition or debate, not onely so long, but so anxiously concerning the forme of any Booke. Fourthly, to make it apparant, that we may not onely thinke, but also delineate our thoughts, till we exactly understand all the works of our Patterne. Fiftly, because I know they are not a wanting, who are of opinion, that books may be writ, either in any kind of method, as it offers it selfe, or in none at all: I confesse I seek such a method, as I may be-

believe comes from the hand of God. And sixtly that I account for such those methods which resemble the works of God: either which the very hand of God made, or which he permitted to be made by the hands of men; yet so as the very mouth of God hath præ-delineated their Order. In the first rank is the very frame of the world: and each naturall body of a Plant, living creature, &c. In the latter the delineation of the Tabernacle, and then of the Temple of Solomon *and* Ezechiel: *to which that wee looke ever and anon in tracing the true method, shall bee manifest. Lastly, lest any sinisterly interpret even this Act of mine, that I expose such things to the Publick; the example of* David *may defend me, who delivered to* Solomon *before all the people the future Delineation of the Temple, which I imitate upon a two fold cause: First, because I know I shall dye as well as* David, *and it may be before I be suffered to see all that which I wish: Let others then behold, and have from me at least a fuller* Idea *of my desires, then hitherto: Secondly, because I know not certainely as well as* David, *that this Delineation*

neation is made exactly to Gods Patterne, and heereupon already immutable, and not to be changed. Let them therefore see it and judge, who can see and judge, and may they as yet advise us before we set upon the worke, (if God commandus to live and proceed.) For the Spirits of the Prophets are subject to the Prophets.

In briefe, this delay of consulting can in no wise disadvantage our worke, it may conduce something for the better maturing it: According to that of Ovid.

Nam mora dat vires: teneras mora percoquit uvas,
Et validas segetes, quod fuit Herba facit,
Quæ præbet latas Arbor spatiantibus umbras,
Quò posita est primùm tempore Virga fuit.
Tunc poterat manibus summâ tellure revelli:
Nunc stat in immensum viribus aucta suis.

Delay gives strength: by it Grapes ripe are made;
And corn grows stiffe out of the tender blade.
The tree which Walkers yields a shade so big,
when it was planted first, was but a Twig:
Then up you might have pluckt it with your hãd,
which now increas'd in strẽgth doth firmly stãd.

Hence is that counsell of the same Authour.

Differ; habent parvæ commoda magna moræ.
Defer a while; large incomes do repay
The inter-breathings of a small delay.

And hereupon is that of Herodotus *in his seventh Booke. Every thing by being hastened begets errors, whence great detriments are wont to arise; but good things come of delay: if not such things which forthwith seeme to be good, yet certainly such as in their time may appear to have been good: whence also is that neat Embleme of* Alciat: I profit by delay.

How true these things are (Reader) I hope thou wilt better understand, if thou shalt vouchsafe to peruse these fore-draughts of ours, which we yet stay upon. Farewell.

The

THE DELINEATION OF THE PANSOPHICALL-TEMPLE.

I.

WIth what words wise SOLOMON shuts up his Worke which hee writ of the Vanities of the World, with the same wee think good to begin the Delineation of that work, which we wish may prove an antidote against Worldly Vanities. Of making many Bookes there is no end, and much study is a wearinesse of the flesh. This is the conclusion of the whole matter: Feare God, and keep his Commandements, for this is the whole duty of man. For God shall bring every work into judgement, with every secret thing, whether it be good or evill, Eccles. 12. 12, 13, 14.

II. Where because he ranks among the vanities of mortall men, both the itch of writing many Bookes (which he termes a matter of infinite labour,) as also that of reading (which he calls a wea-

 rnesse

rineſſe of the flesh,) and counſels us ſo to obſerve the chiefe ſcope of our whole life, that before all things, and after all things, thoſe things may bee ſought and done, by which we may be advanced in the feare of God, and rightly prepared for the things which we expect and look for after this life is ended: we following this advice, againe and againe redouble our deſires: that there might be a Book compil'd by the common helpe of all, which might remedy humane confuſions, whoſe making ſhould not be of infinite labour, but infinite uſe; and whoſe reading ſhould not be a wearineſſe to the flesh, but a recreation of the ſpirit, and which might not ſhew this or that by parcels, but the whole concernment of man, and might inſtruct him ſo to paſſe this tranſitory life, that he might bring with him to that dreadfull judgement, the teſtimonies of his well performed buſineſſe.

III. We deſire I ſay, that a booke be made, which one may be inſtead of all, a moſt true Inventory of all Divine and humane Wiſdome; in which all things may be propoſed facilely, that nothing may bee more eaſie; and briefely, that nothing be may ſhorter, and yet ſufficiently, that nothing may be more ſufficient; to wit, by conveighing the minds of all men through all things which are and may be knowne, to him of whom, by whom, and for whom are all things, and who is both the beginning and end of our Wiſdome, that there may

remaine nothing else to be learnt here under Heaven. For indeed PLATO himselfe writ, that the life of a wise man is a returne to God. How much more then doth it become us Christians to endeavour that our wisdome may be nothing else then to be raised, drawne, and rapt through all things, and by the assistance of all things unto God?

IV. To which end if we enter upon our sacred Philosophy, it will also happen that none of these inferiour things, by which as by a reared Ladder, we elevate our selves to that high one inhabiting his eternity, can so much as hold us amongst them, and yet both delight and feed, and after their sort satisfie us more and better, then those whom they doe hold and entangle: Namely, if the largenesse of our Kingdome, the Universe by an artificiall brevity be presented to our mindes entire; and if by an artificiall facility discovering the reasons of all things, our mindes be let in into the possession thereof; and lastly, if by an artificiall solidity of a thorough handling these things, we may obtaine that the mindes of men being rid of infinite winding and wandring ambages of opinions and imployments, may be bound to the plaine and perpetuall grounds of *Unum, Verum, Bonum*: And if by that means, the ways to jars, erronious tenets, & vain studies, & occupatiõs may be stopt (as much as possible) that they may not spread so licentiously.

V. The fundamentall reasons of which matter,

 because

because ye have already seene in the Ichnography of the Pansophicall Temple: Now the manner whereby wee may hope such a thing may bee brought to passe, is to be disclosed, which we shall dispatch in this present Orthographicall Delineation of the same Temple.

VI. The outward face of an erected building is wont to be drawne for this end, that men may more easily and exactly judge concerning the proportion of the whole, and of the parts. An Idea of which manner of proportion if we borrow from the draught of the Temple of God in EZEKIEL these things should be observed; that the whole building be foure-square, and all the parts thereof, and the parts of parts (the Gates, the outward and inward Courts, the Tables, Altars, &c.) square, and all things consisting of lines meere parallell and perpendicular, and all things open, plaine, exposed to a free passage; lastly, that whatsoever rises up to any height, may by staires made before hand, be so connexed and knit with the lower, that nothing may remaine inaccessible, even to the very tops of the Temple.

VII. For the imitation then heereof, we lay downe before all things foure hinges of the Temple of wisdome; to which all things of it shall have respect, Fulnesse, Truth, Easinesse, and Method, all these exact.

VIII. Which foure things, verily certaine censours

censours of Philosophies seeme to have observed to be as 'twere cardinall or principall matters in the fabrick of humane Science: For those who reckon up the Prerogatives of Peripateticall Philosophy vaunt of these foure things. 1. That none of the Philosophers hath more matters and things then ARISTOTLE in his bookes. 2. That he hath carefully searcht out the Reasons and Causes of things. 3. That he uses a brave, round, perspicuous, and efficacious kinde of speech. 4. That lastly he hath been more observant of Method then his Predecessours. (Thus ALSTED hath it in the fourth Book of his Encycl. cap. 8.) which if they be liked off in ARISTOTLE, or any other good Authour (now they cannot but please cleare mindes) they are to be observed surely so much the more, yea most of all in this Booke of chiefest care and exactnesse. To wit, that heere (1) All the Reasons, (2) Of all things may be explained, (3) In most perspicuous language, and (4) In a most exquisite Method, then which there can be no better.

IX. The plenitude or fulnesse therefore of things and matters shall be the first hinge of PANSOPHY, on which all the businesses of it shall mainely rest in the whole, and in every part of it: In the whole, that the whole University of things may be seene heere; to wit, the world with all its fulnesse. Nor so onely as 'tis now, but even as

it was before it was, and shall be after it shall not be; together with God its admired and adored President: For we must performe that for PANSOPHY, which in vaine, SENECA wisht for Philosophy; that as the face of the universall world comes into view, so that might be presented to us as a spectacle most like unto the world, (Epist. 90.) For that which he addes, is a testimony for us, whose sight failes in what's next, that all severalls may more easily be shewen to us, not as yet capable of the Universe, that the sage man saw the Universe was to be subdued unto Wit; but could not be so as yet. He toucheth not the causes of impossibility, because perhaps he did not understand them. Now they are manifest to us, for there was a defect of Principles; especially of Divine Revelation, by the assistance whereof those things which are without our senses, and have beene before the memory of men, and which shall be after us, might have beene made knowne: And also the lack of sensuall observations from forepast Ages. But whereas to us God hath both supplyed that defect of Principles by his word; and also observations continued for so many Ages, have encreased the treasures of experiments; why may there not be hope afforded us now of the capacity of the whole Universe? Let us then contemplate it no longer by parts onely, but all things in their whole compasse, as they flow from eternity;

and

and flow backe into eternity: by the wayes and meanes accommodated to the Lawes of eternity itselfe: which let us discover to the world if we can, that men may begin to be wise, not by peecemeale, but wholely: filling all the Court of the mind with all solidity of learning.

X. This fulnesse of things in PANSOPHY will not consist with it selfe before it shall be manifest, that a certaine seat is assigned, or indeed meet or fit to be left to universalls and severalls; which are the treasures of humane and divine wisdome, whether they be extant already, or as yet conceal'd. Also whatsoever may be spoken profitably and necessarily of every thing, shall appear it may be spoken here; or surely that the fountaines are open, and the channels rightly disposed, so as it may be drawne out from thence; to wit, that whatsoever any man speaks, writes, thinks, endeavours, acts, he may act or do part of those things whereof here shall be the whole.

XI To be able to obtain which by any other meane we have had no hope, but that by fixing our last end, (for which even we and the world are, and all those things which surround us here, and come either to be viewed, done, used, or enjoyed by us, to wit, by our happinesse in God) as the Basis and ground of the whole work: all the raies of our knowledge from all parts may be referred, as it were, to this Centre, and to this last eternall bound

all these things which go before in the flux or passage of time, may be subordinated as mediums to their end. Which how it may be dispatch'd by us, the Spectators shal see a little below in the draught of Pansophicall method. Here they are advertised only that the fulnesse of things is the first, and so the primary businesse which they are to minde and judge of in this draught of the Pansophical Temple.

XII. The second hinge herof we have made Truth, which in like manner all things shall regard. For to this Heavenly Nymph wee have dedicated a most religious altar in the Temple of PANSOPHY; to which there shall be no open accesse, for any feigned and bad opinion: lest therefore any vain, false, or counterfeit businesse might presse in hither, wee will have Guardians of unspotted fidelity, things themselves, and Testimonies concerning things from the mouth of God; with the proper sense of every man, and reason well forfeited against aberrations: that heere no man may have need to feare the meeting with colourable deceit in any thing. Heere then touching all things are gathered all truths, (hitherto commonly scattered here and there) and with such evidence and clearnesse they are reduced to their Radixes, as the mindes of all men may be captivated to an eternall compliance with unmoved truth; and the confession of what is true, may at length also be wrung from such as strive against it, or if any continue opposite and refractory,

fractory he may be convinc'd he denounceth warre to common sence, and his conscience, and things, that is, to man-kinde, himselfe, and God. And this shall be the second very great businesse, which the spectator shall give heed to, whether truth be delivered here with that evidence and certainty, as it cannot be contradicted (for he shall see a little beneath a Proofe or Say of its method.) If he shall take notice tis otherwise, he shall perceive we do not yet attain our ayme in that poynt, and leave the victory to others.

For that even all may easily judge concerning these things, who being endowed by God with a sound minde, shall come to contemplate the structure of the Pansophicall Temple, we have purposed to effect by perspicuity or clearnesse of speech; which we have layd downe as the third universall hinge of this whole structure. For after (the chiefe and never to be intermitted) respect of truth, the principall care shall be, that all may understand whatsoever shall be delivered. Which by what way I thinke it may be obtain'd, I must tell you plainly.

XIV. Wee altogether avoyd as Rockes and Shelves those obscure and perplexed termes of second Notions, as they call them, with which even almost all books of vulgar Philosophy and Theology do not so much abound, as they appeare rough and ragged with their stiffe prickles. For

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what need is there I should speak so as none may understand, or scant a few, if I can speak that all may understand? I'le give an instance. One being minded to describe exactly the office or part of Logick, writes thus: The subject of Logick is of information, of tractation, of handling, and of use. The subject of information is the wit; primarily indeed reason, but secundarily partly the memory, partly speech. The subject of tractation is the manner of discoursing well. 'Tis term'd otherwise, The subject of Art, as also of learning, and the internall. The subject of use is *Ens & non Ens*, which is called otherwise the subject of the Artificer, and externall, &c. Who I pray you understands these things, unlesse he be wonted to these thorns by the use of some years? If I shall say, Logick informs and directs the mind in remembring, in speaking, I have said just the very same which he afore: but I have sayd it so as both the Learned and unlearned may understand me. I have said therfore more, because to more, he lesse, because to fewer, although with a greater circumstance of words, and under the shrouds of Riddles. Now why should not I rather speak so, as I may hope I do not speak to the winde? God is wont to speak to that people which he is angry with in another language, Esay 28. 11. And when he intends to confound the Builders of Babel, he confounds their tongues, Gen. 11. but when to build up Sion he restores

restores the ready use of the tongue that they may understand themselves mutually, who could not before, Acts 2. Therefore Paul checking the praise of certaine persons gotten from hence, because they could speak obscurely to the unlearned, saith; thou verily givest thanks well, but the other is not edified. In the Church I had rather speak five words with my understanding, that by my voyce I might teach others also, than ten thousand words in an unknown tongue, 1 Cor. 17. 19. which if it be to be imitated any where, then certainly here, where in the face of the whole Church, yea, of man-kind, for the common edification of all men, things come to be explained by words.

XV. We have no mind to depart yet from this hinge: because there is hope of much proficiency, if this pe fe of obscure termes hitherto worne, and deservedly by an unprofitable use worne out, be taken away. Indeed discreet and understanding men thanked TYCHO BRAHE, because he removed out of Astronomic Orbs Reall, Eccentrick, Epicycles, Deferents, Æquants, and the rest of that useless stuffe, teaching perfectly the Heavenly motions in plainer hypothesis. Why therfore do we not attempt the same in all things which may bee known? to get rid of so many superfluous, obscure, rough, yea monstrous terms: through which they must passe as through thorns, who go to the green and pleasant walks of Sciences, and wherewith a

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good many being prickt, are either in great feare to venter, and withdraw; or march through not without being hurt, and raised with the most ragged conceits of the mind. But now if we can want such, and explain things plain of themselves, by plain words, which may be intelligible to all, what need have we of entanglements and trifling lets? SENECA sayth well: As it is a poynt of Luxury to desire delicate things: so tis a part of madnesse to refuse such as are ordinary, and may be had at any easie rate. Philosophy requires frugality, not pennance (Ep. 5.) Let us therfore either do this, that all knowable things may be delivered after that manner, as they may be apprehended by every mans understanding readily, of their own accord, without an interpreter; or we do nothing. We because we have taken pitty of youth, which have every where so many torturing vexations, without necessity do assay to take away those, or if need require any terms to be retain'd to mollifie them by a meet scituation, and good definition. How well may the learned judge if they shall but set aside prejudice? Of whom yet if we do not obtain their approbation, we will appeale to Infants, little ones, and Idiots, who if they shall apprehend our things better, truth it selfe shall acquiesse in their judgements. For it is no new or strange thing for little ones to applaud the teacher of eternall truth, the Seniors persevering in their accusto-

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med drowsinesse. And this shall be the third principall thing which the Spectators shall observe, whether these our matters be so cleare as they may be understood easily by any one? For which businesse (as I have already sayd) there is none but may be a competent Judge; yea perhaps, the ignoranter and simpler any one is, the more fit he may be.

XVI. The fourth hinge of our attempt, which will contribute wonderfull strength to the whole edifice of PANSOPHY, is concinnity or neatnesse of method: which we will have to be such as they who shall travell through these things, may perceive the conceptions of their mind to be knit as close to themselves, as they shall see the very things joyne themselves together in the Universe. Which that it may be had at length by the help of method, it was long agoe to be wished, that we might not alwayes teach on that manner, that Scholers might remain Scholers, and Teachers Teachers, (as SCALIGER speaks,) or that we might alwayes prolong and never determine brawls and disagreements. What we may endeavour here, and with how great properness and aptnesse we may intend to couple things with things, and link them to mens minds, we must now bewray. And this shall be the fourth thing which the spectators shall principally mark.

XVII. We have three chiefe and essentiall properties of Pansophicall method.

1. A perpetuall Coherence with all things.
2. A perpetuall Gradation.
3. A perpetuall Uniformity.

By the benefit whereof we hope to obtain, that all things may be taught and learnt here easily, and with the greatest, and as it were Mathematicall evidence and certainty of truth.

XVIII. Perpetuall Coherence is in this, that all things, the greatest and the least, from the first even to the last, shall be chain'd together, and one thing shall so depend upon an other, that nothing of all those things which are any where, may either escape or chance to be seen in any other then its own place. Hitherto because things and words lay for the most part scatteringly, nor rightly disposed in their Classes or ranks, nor bound up amongst themselves with perpetuall ties: it could not be otherwise, then that even scatteringly and onely occasionally for the most part, there should both be found out, and carried together into a mixt masse, observations of things and words out of which Rules were made and dispersed through divers heapes of Disciplines (whereof there was neither certaine number nor order;) but the marriage of things and words being found out and established by intervening bonds of right conceipts (if conceits accurately and punctually abstracted from things, may again accurately and punctually imprint themselves in words;)

it will be impossible for any thing to escape, which may not come into order.

XIX. This to wit is look'd after, that as all things which are and may be thought and spoken, are one world knitting it selfe together on every side by its fulnesse: so what things are thought and spoken of that whole University of things, may be but one System of our knowledge unseperable in it self, and so knitting it self together on every side by its parts, that neither there may be need for any thing to be omitted, nor twice repeated: and every thing may be beheld standing handsomly no other where then in its own place. So it will come to passe at length, that this work may be most like to the world, from which nothing can be withdrawn without ruine, or certainly a foule breach; nor any thing put to, or put otherwise without notable monstrousnesse. And that it may appeare what was believed formerly as impossible, that a verse could be taken from HOMER, that may be spoken by better right of the Pansophicall work.

XX. The like concatenation of things and conceits may be had if we go in a perpetuall Analysis through the university of things; to wit, from the first & highest conceit of *Ens* through all the differences of things, even to the last, and unpartable points of differences, as far as they may be noted: speaking of severalls by and by whatsoever we must speake in the same place.

XXI. Now

XXI. Now in truth there is need of a quite new Analysis of things: because those which we yet have, are not sufficient for this use. Especially those famous ten Predicaments of ARISTOTLE, to which men vulgarly believe that all things may be recalled as to the chiefe *genuses* of things: yet how those *genuses* may be divided even into the most speciall *species*, neither ARISTOTLE, nor any other shews us. Whence it came to passe that the contemplators of things erred in the university of things and conceits, as it were in an infinite Chaos; and they who assayd to reduce theames which were offred them to the Predicaments, (which we were bid to do oftentimes in Schools) that businesse would either not succeed, or not without doubting and straining; which is an Argument the veines of things were not rightly discovered: as also this, because reason is neither given there, nor appears by it selfe, why there are set down so many, no more, or fewer Classes of things? and why they follow one another in that order? whereas if wee had learned to observe aright the joints of natural cōpositiōs, the University of things would voluntarily resolve it selfe by its limbes, and it would be fairely evident, that things proceed in this order and number, and not in another.

XXII. The matter therefore is to be attempted anew, notwithstanding, that LUDOVICUS

VIVES

VIVES is out of hope, that any thing may be rendred perfect in naturalls while he writes: To describe the orders of Formes, and to call them as it were into their ranks to a muster, and to dispose them in our speculation, as they are disposed in nature, this truly he only can do who made them. For the proprieties of things, their vertues, and excellencies are unknown to us; unlesse perhaps in generall. (*lib. 1. de prima Philos.*) now grant we do not every where obtain the full and exact order of things: yet what forbids it to be somewhat better settled? For we trust though our industry faile in the displacing of substances by their forms, we shall yet shew a new artifice in accidents, and other *Genuses* of *Euses*: so as there may be had an Analysis of things, which if it be not perfect, yet may prove the next to what's perfect.

XXIII. Now we lay down these conditions of a perfect Analysis of things: First, that it be altogether Universall, exhausting all things; that nothing may occurre any where, which may not find its seat here amongst its neighbour matters. Secondly, that it be not forced and strained, but disposing things limbe by limbe, as they resolve themselves of their own accord, sense and (the understanding being never repugnant or crosse.) Thirdly, that causes may either be rendred every where or appeare by themselves, why there are so many Classes of things, and why neither more nor

fewer, may be devised. This shall beget at last both pleasantnesse and security in Universall knowledge.

XXIV. Furthermore, as the world, although in it selfe is one undivided, yet in is parts tis clearly distinguished for order sake: so it will be necessary that PANSOPHY, although one continued Systeme, be either divided or distinguished into certain parts, books, and heads. Now this is not to be in any order contrived to our own liking, but in the Series which the very intention of the last end shall prescribe; to wit, our happinesse in God, through all things which any where are either to be promoted or illustrated; whose guidance if we follow, a threefold worke will issue forth unto us, yet it is to bee resolved into seven Sections, or Books.

XXV. For before all things, it is needfull that a certain preparation of minds be premised to that which is undertaken to be done, which is vulgarly called προθεωρία, or a fore-view: in Latine *Praecognita*. Then shall follow the very body of PANSOPHY, shewing the θεωρίαν, or contemplation of all things which are any where. Lastly, ἐπιθεωρία, or after-view, shall conclude, demonstrating the true use of all things which are truly known.

XXVI. There is need of a fore-view, or of things which are to be known afore-hand; because in the producing every worke, it is requisite the matter

matter be pre-disposed, that it may be made fit to receive the form: And why then is it not meet that men likewise be rendred docil, or teachable before they be taught? Truly unlesse we will lose our labour, and power the precious liquor of wisdome into leaking tuns it's necessary we begin from preparatives, and not from the very work; to wit, that men may begin to awake out of that drowsinesse to which mortalls are so much accustomed and inured, and be touch'd with some care of truer and better good things, than those which they have common with Bruits. Which this Protheory of PANSOPHY shall seriously labour to effect.

XXVII. Now the Theory it selfe shall handle things themselves, in that order wherein they were produced they shall both proceed, and at last also end; which consideration shall yield five essentiall parts of PANSOPHY. To wit. First, because God before he made the world had repos'd in his divine mind the Idea's of things; that is, the manners and formes, according to which things were to be, and are formed. And then secondly, according to those Idea's, he contriv'd the frame of the World, and put into it that power which we call Nature, to continue even without end (if he would permit,) its motions and operations. And because (Thirdly) he concentred the power of Nature in man especially, and by it put forth himselfe variously, so that wonderfull works proceeded from

the wit of man, which Nature it selfe could never have produc'd, of which the world is full. And yet because man (Fourthly) miscarried greatly in a businesse of the greatest moment, the government of himselfe, and thereby cast himselfe head-long into eternall destruction, and God by putting to his hand, restored man againe, and prescribed him being restored new Laws, which if he keep, he avoyds ruine; if he keep them not, then he fully drowns himselfe in the gulfe of perdition: And it will come to passe at length, that (Fiftly) God, this visible scene being taken away, wil discover his invisible Majesty and glory to his Elect Creatures, and make them partakers of blessed eternity, and this shal be the last line of things, whereby God shalbe, and be beheld all in all. The contemplation of all these things shal afford in the same order five parts of PANSOPHY. In the first whereof we collect and contemplate those general and common waies, or manners of things, according to which all particular things are, and be made. In the second we have to view the whole course of nature: In the third the works of mans wit, which are, and shal be found out. There is made a passage from thence to consider the mysteries of our perdition or fall, and restitution or recovery; which end in the state of eternity.

XXVIII. The ἐπιθεωρία shal put an end to the Theory of things accomplished in this sort, shewing

ing the true use of true Wisdome.

XXIX. So therefore whole Pansophy shall consist of seven Books; whereof the first shall contain Preparatories; the second Ideals; the third Naturals; the fourth Artificials; the fifth spirituals; the sixt eternals; the seventh the Praxis of all these, that we may know how to transfer what we know to noble uses.

XXX. In which regard PANSOPHY shall resemble some faire tree rising out of its own roots, leaning upon its owne, and that a firme stock and sufficient to sustain its bulk, displaying it selfe most distinctly into branches, and producing most wholsome fruits by an enliving power or vigour diffused through all parts thereof. That root of whole or entire PANSOPHY shal be the book of its *Prænotnita*; the Stock or Trunk of that Ideal Science, which they call PANSOPHY, vulgarly METAPHYSICKS, The Cardinall or chiefe Branches of those things which are, and be seen in this life, are three:, The contemplation of Naturals, Artificials, and Spirituals. The power diffused through all these things, enlivening and quickening all things, is God inhabiting eternity, yet at once passing through, disposing, and governing all temporall matters. Lastly, the fruits shall be the sundry uses of true knowledge for our present and following life.

XXXI. The view of EZECHIEL's Temple,

and our looking upon the Entry, the Gate, and the Court, the first, second, and third Sacturary, and lastly upon the fountain of living waters, gave us the like disposall, as we have shewn in the explaining of our Pansophicall Endeavours. But we must observe, as there the whole Temple was consecrated to God, save that the most hidden things were kept in the utmost inner House: So in the Temple of PANSOPHY, all things ought to personate or sound out God; as without whom neither is there, nor commeth there to passe ought, nor any other way is there referred ought, then to himselfe. To wit, because it is hee alone, of whom, by whom, and in whom are all things: it were a wicked thing silently to conceale ought of his praise. Nor is this to be done, that in the end at length all things may resolve themselves into his glory, (which will certainly be:) but that what way soever we shal go, even from the very entrance of this sacred Temple, religious ears may heare and understand silent clamours of things; which will be, if to those that view all things, that wisdome also which reacheth from one end to another, and sweetly ordereth all things, Wisd. 8. 1. with all things, and in all things be set abroad to their sight: that where ever we shalt be, all things, even when we are doing another thing, may erect and direct the mind unto it.

XXXII. To catch at the occasions of which businesse

businesse there will be no need. They will in this reall distribution of things knowable, yield themselves as much of their owne accord, as the very things are every where obvious and easie to the sences. For in the entrance the goodnesse and wisdome of God will openly offer it selfe to be considered, who hath destinated to man an end in himselfe, in the fellowship of his eternall happinesse; and thereto hath ordred all mediums freely communicated, and hath taught and doth teach the manner and use of those mediums. In the Entry-doore he shall come to our contemplation and view, as the first cause of all things that are; how all things may visibly represent him as their invisible root, and yet may shew that he infinitely surpasses, and is above them all. In the first Court together with nature, the Authour of Nature offers himselfe to be seen, as a hidden νευροσπαστὴς, or moving string, and the most potent Governour, being able as oft as he pleases to work freely above and contrary to all the powers and Laws of Nature. In the second Court, where mans Kingdome is passed through in a survay; there likewise comes the King of Kings to our contemplation, who hath granted to man onely this dominion of things, and hath circumscribed it with limits, and sways, prohibits, or inhibits his Scepters according to his pleasure. In the third Court there shal be a description made of mans most happy estate if he be

under God; and of his dreadfull confusion if he forsake his observance and slide back into himselfe; and againe of his new blessednesse, if he insist and keep in the way of obedience, which the Son of God sent from his Father to restore our lost condition hath taught. In the Sanctuary the glory of God is presented to our view, as the blessed shall fully behold it with open face for ever: as much of it as God shall think good to reveale for the present. And last of all, the way shal offer it selfe to our enquiry, whereby all these things being carried on and put to their best uses, may serve especially to illustrate and set forth the glory of the great God.

XXXIII. These things touching the coherence of the parts of PANSOPHY, where I thinke good withall to mention one thing about their number, because of censurers. The first and last part, as they are reckoned up, may seeme to be no parts of PANSOPHY: seeing the first onely prepares, the last seales up minds that are to be, and are seasoned with the knowledge of things. I grant I have sufficiently comprehended the very series of things in the middle body of the five parts: and say furthermore that two even among these five extreames, do after a sort the like Preparatory, and obsignatory office. For Metaphysick delivers nothing in speciall, it layes downe onely the general grounds of all. Now the contemplation of God

God without the creatures, is nothing but the top of that knowledge, which being gathered from the creatures went before; and whose perfection is yet differd for Heaven, So as it remaines that the three middle parts onely (those three Courts of the Pansophicall Temple,) intirely enfold and embrace all those things which wee can comprehend in this life, all that provision of our Natural, Rational, and Spiritual life: So is indeed. But yet the University of things is one businesse, and PANSOPHY, or the knowledge of the University of things is another. That stands not at all in need of our Preparations, this wholely doth. For because the knowledge of things is a certain transplantation of the same into our minds, we ought not to be ignorant of that transplantation, neither of the manner how it is to be done, nor of the use of it being done. Therefore SOLOMON when he began to know the wayes of acquiring wisdome, he believed even that every thing to be a poynt of Wisdome, Wisd. 8. 21. Nor is he truly wise who knows ought, and knowes not the use of that which he knowes. Therefore those parts, the first and the last may by no meanes be severed or cut off from the body of PANSOPHY; much lesse the second and the sixt: Because as a building without a foundation, and a tree without its trunk or main body cannot stand: so neither can the order of things, wherein all particulars

culars are contained, be known without the Basis of Order, which the first wisdome discovers. Lastly he cannot be said to know all things, who would verily contemplate God in the creatures, and the creatures in God, but would not likewise know what the creature is without God, and what God is without every creature; which because PANSOPHY in its last and deepest retirement, intends (by the guidance of God and his word) to meditate on piously, it is not to be deprived of this its last inner or withdrawing roome.

XXXIV. The second vertue of Pansophical method is Gradation: whereby things are so conjoyn'd with things, as alwayes and every where the latter may seeme of their owne accord to arise out of the former, and the more unknowne out of the already-understood Premises, without any skip or gap at all. Even as we see it to be in a tree, that the Stock riseth from the Root, from the Stock Boughs, from Boughs Twigs; from these Buds, Leaves, Blossoms, Fruits, in an unseperable order, whereby alwayes the latter are both produced, and strengthened, and enlivened by the former. By such a graduall concatenation of things we labour to obtain, that the minds of Learners may not onely suffice to raise them to all things by degrees, but that they may likewise expresse their joy, fearing no danger of falling back or swerving: and their minds who are to be freed from bad

led opinions, ſuckt in elſewhere, and to be reduc'd to right judgements of things being detain'd by ſuch a gradation, as it were with bars and bounds, though they would fall off, and ſlip by through the love of a preconceived opinion, yet through feare of a Precipice they may be conſtrained to go forward, and be carried on even to the top of plaine truth.

XXXV. Which to be the onely Legitimate meanes of a harmleſſe withdrawing minds accuſtomed to the darkneſſe (of ignorance or errours) into the cleare light, that great Artiſt in teaching truth, AUGUSTINE both ſaw, and alſo taught in theſe words: Sore eyes are dazled with that very gliſter which they much deſire to ſee, and that being ſcarcely ſeen, they retire into the dark with delight. To which it is dangerous (though being now ſuch as may be termed rightly ſound) to offer to ſhew what as yet they are not able to ſee. Theſe therefore are to be exerciſed before, and the love of thoſe things is profitably to be delayed and nouriſhed. For firſt, ſome things are to be ſhewed them which do not ſhine of themſelves, but may be ſeen by the light, as a garment, or a wall, or ſome ſuch thing. Then that which not by it ſelfe indeed, but yet by the ſame light yields a brawer luſtre: as Gold, Silver, and the like: yet not ſo glittering as to hurt the eyes. Then perhaps this earthly fire is to be tendered to their view modeſtly: then the

Stars,

Stars, then the Moone, then the glistering of the morning, and the shine of the brightning Heaven: in which (sooner or latter, either in the whole order, or in some things contained) every one according to his healthfull ability accustoming of himselfe, shall see the Sunne, without trembling, and with great delight and pleasure. The best Masters take some such course with those that are most studious and desirous of wisdome, but yet eye it not with a sharpe sight. For its the office or part of good Discipline to come to it by a certaine order; but without order it is a happynesse scarce credible. Soliloq. lib. cap. 1. 3. These things uttered that happy and prudent Teacher of truth, concerning the way of teaching the truth prudently and efficaciously: which we immitating, doe purpose so to subordinate to themselves mutually all things drawne out of the treasures of wisdome, and layd forth to the eyes of men; as it may not be a busnesse of some extraordinary felicity, but of ordinary diligence (through Gods mercifull assistance) to touch the tops of wisdome.

XXXVI. For even the very series of the parts of PANSOPHY is in this manner graduall. For what else wil the *Praecognita* or fore-going notions of PANSOPHY be, then an eye-salve fitly prepared for mens dimme eyes? with which they being annoynted, they may begin to see their darknesse, and note the wayes of advancing themselves

selves out of darknesse into light, (now shining forth to them after a sort) and perceive desires to bend their study that way. And when they shall begin to be willing to be wise in this manner, they shal be exercised, and the love of those things shall be profitably defer'd and nourished with the contemplation of generall things: to wit, of common knowledges wherein the eternall light, God, hath impressed certaine rudiments of his artifice in the mindes of all men: which they shall begin to marke here (in the first part of PANSOPHY) by surveying likewise certaine beams of that Architectress wisdom shew'd through al things. Then they shal be brought forth to behold the more illustrious works of God in the Court of nature: where they shal see how the wisdome of God hath beautified with lively colours those her lineaments in creating things. After this being admitted into the Court of Art, they shal consider that eternall Lights thousand wayes reflex, refract, and amongst themselves by turnes variously contemperated rayes in a more and wonderful harmony even to astonishment. Then shal be shewed them in their higher progresse at the first indeed that horrid Chaos and boundlesse bottomlesse pit of our darknesse, into which we, being left to our selves, fell; and then the brighter beames of eternall light sent down to swallow this up. Lastly mens minds shal be raised to contemplate the very sonne of eternity, as he is

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in himselfe, and shal be seen in his Majesty for ever.

XXXVII. By this artifice of gradation we have hope to obtaine that mindes may by little and little insensibly be led on to any pitch or height, no occasion being left either to the weake of being deceived, or to smatterers, and prejudicious persons of objecting or quarrelling against the truth: For 'tis knowne to those that are unused to high places, if they be carryed suddainely to the top of a Tower, their sight is troubled, so as they either tremble to looke downe, or else wax giddy; but if they wont themselves to looke from lesse high places, and raise themselves by degrees, they have use of a firme and steady sight as well on high as below; this is also knowne: Every matter contrary to that thing to which any one hath accustomed himselfe, if it come unawars, it doth vehemently amaze and trouble the senses; so as truth likewise offered over suddainely to them who have been accustomed to any errour, sets their mindes a trembling, as they seeme injured and oppose themselves and contradict the very truth, and wrangle with it. Therefore lest this should fall out in this place, where Barriers are not provided for fencing or fighting exercise, but a Temple for contemplation, this kinde of ladder or scale of things shall beware before hand: In which even in the first and lowest step (in the very gate of PANSOPHY, Metaphysicks)

Metaphysicks) such universall, by themselves clear, principles of all things shall be put; as they being granted (now they cannot be granted, unlesse one will either put off modesty and shame, or be willing to be mad or dote with reason.) Each one must needs grant likewise all the rest through whole PANSOPHY (so be they proceed also by degrees one from another) by reason of the already granted generall formes and rules of things, which onely he shall see applyed every where, and in no place new ones devised: Which furthermore shall serve to this end, that men differing in opinions about particulars may be recall'd to a consent, and even they themselves straying may be able to correct themselves: In as much as the generall rules of truth being already granted, they shall not dare (in fighting for their owne particular errour) to speake against them; which artifice shall be a certaine imitation of that divine stratagem which the Prophet NATHAN happily used in converting his King. For as DAVID being detained in the THESIS pronounced against himselfe, so as being brought to the HYPOTHESIS he was silent acknowledging his errour: So heere whosoever shall admit, and by his assent approve a generall truth, shall by that same make firme and consolidate foundations: At which his wandring opinions afterward dashing may burst asunder, and fall to pieces of their owne accord.

XXXVIII. The

XXXVIII. The third vertue of Pansophicall method shall be Uniformity: Because this matter shall not be handled so, another otherwise, but all shall be handled in the same manner. To wit, as the structure of SOLOMONS and EZEKIELS Temple did consist of meere Parellelograms, or every where like distant lines; so as all was either foure square, or foure-cornerd throughout: So whatsoever shall occur in the Temple of wisdome, shall be explained by foure cardinall questions: What? By what? How? And how many fold? with causes, where ever the matter shall require, thereto annexed. For by these foure questions, whatsoever is essentiall, becommeth knowne. To wit (1) The thing, (2) The requisites of the thing. (3) The manners of the requisites. (4) The manners of the manners, or differences which they call Genuses and Species. The first question is dispatcht by a Definition, explaining what the thing is in its essence. The second by an intire structure of the Thing, or an Idea resolving the thing into its essentiall requisites. The third by Axiomes uttering all essentiall truths, as well concerning the thing as its requisites. The fourth by the distribution of the thing by new specificall differences, if it may have indeed any under it. And then every one of them is taken againe as a new theame to be deduced through the same foure questions.

XXXIX. This shall be the perpetuall forme of

of our method, as it were a certaine Pansophicall truely artificiall Quadrature of a Circle, whereby the wandring volubility of methods may be reduced to some firmer stability: For that which Geometricians pronounce concerning the Quadrate, that it is the measure of all figures, that may be deservedly said of this Quadrangular or four-cornerd method, that it is the measure of all methods: Now we are minded to illustrate this with 2 or 3 examples taken as well from Naturalls, as from Artificials and Moralls, least we seeme to speake Riddles.

XL. And we thinke good indeed to take a threefold naturall example; Substantiall, Accidentall, and Defective or Privative. The Sunne may be of substance; whose Pansophicall quadrate, briefe, and smewy, and scientificall handling shall be such like.

The *Definition*) The Sun is the greatest Star in Heaven, an instrument destinated by nature for enlightning the earth through its circuit, and thereby for enlivening all things therein, and for measuring the courses of times.

The *Idea*) it is constituted therefore of three things: 1. Of a very great masse of most shining light made up together round into one body. 2. Of a certain lively vertue flowing abroad with beams. 3. Of motion perpetually circular.

(NW. If any thing here might seeme doubtful it might be proved by the causes of all the asserti-

ons rendred, that we may passe inoffensively to the things following. As that is which is here spoken of the motion of the Sunne, attributed by others to the earth. But this controversie in this partiall or severall handling of this theame, where premises are not to be premised, cannot be decided. Let this in the meane time, be admitted as certaine, that the Sun gives light to the earth on every side, that there is need of circular motion, whether that be in the Sun, or the Earth.)

The *Axiomes*:) 1. The Sun is the chiefe fountaine of light [For for all the other Stars we might lead a perpetuall night.]

2. The essence of the Sun is light [For it cannot be taken from it, but it must ceas to be the Sun.]

3. The light of the Sun flows out by beames. [Its cleare to the eye, and is evinced by reasons.]

4. The light of the Sun issues out every way with beames. [To wit, not onely towards the earth, but also to sides: which the illuminations of the Moon, where ever she shall be, do shew.]

5. Therefore the body of the Sunne is round. [For rayes cannot be spread through a circumference, unlesse from a circular figure.]

6. The Sun where ever he comes with beames, ministers light and heat.

7. And by either of those puts vigour into things.

8. The Sunne always enlightens halfe of the earth, the other halfe remaines unenlightned.

9. That

9. That presence of the Sun above the earth makes the day; the absence thereof night.

10. By how much the Sun is more verticall or just over the earth, by so much the more it shines and burnes; by how much the more collaterall, by so much the lesse.

11. The verticall or direct circlings of the Sun make the Summer, the collaterall the Winter.

12. The returne of the Sun to the same verticality makes the yeare. And if any thing remaine to be sayd.

The *Distribution*) Is none at all, because the Sun is a single creature, one Individuum.

XLI. Light may be an example of a naturall Accident, whose Definition is thus.

The *Definition*) Light is the repercussion or beating back of beames of light from the superficies of a darke body, and the scattering thereof through neighbouring bodies.

The *Idea*) Three things therefore are required to the producing of light. 1. Some lucid or shineing body. 2. A beame darted from it. 3. A darke body upon which the beame falling may go asunder, and illustrate or make lightsome what are neare.

The *Axiomes:*) 1. Without light there is no beame of light.

2. Without a darke body there is no repercussion and difficiency of a beame.

3. A beame is invisible of it selfe: It is seene onely in the body that's set before it.

(This appeares in a beame let in through a little hole, into a dark closet, where the beam is not seen, but upon the opposite wall; in which if there be a hole too, into which the beame falls, it will not be seene at all; unlesse perhaps little bodies termd Atomes flie in it, or you set your hand afore it.)

4. Darke bodies of a smooth or polisht superficies, doe onely reject the beame, and send it another way; but such as are of a rough superficies, scatter and sever it.

(For if you set a Looking-glasse over against a beame, the whole beame is turned back another way, and carries the image of light wholly thither: If a board, and any thing lesse polisht, the beame bursts asunder, and spreads the image of light upon the light.

5. The brighter the beame, the more glistring the light.

(Therefore there proceeds a greater light from the Sun beame, then from the beame of a Candle, though let in at the same hole.

6. The more beames, the more light.

(For more Candles or Windowes give more light.)

The *Distribution*) Light is either naturall from the Sun and Stars: Or Artificiall from our fire and candles; or dead comming from glittering Gems, the

the scales of certaine Fishes, rotten wood, and the like.

XLII. The nature of a shaddow is Pansophically explained thus.

The *Definition.*) A shaddow is a lesse light in a body which is enlightned, proceeding from the intervening of a dark body.

The *Idea*) It's made therefore of three bodies: of one bright, spreading, lightsome rayes or beams: of the second dark or duskish intercepting part of the rayes, of the third in like manner duskish or shaddowy, representing the light, as well spread, as intercepted on its superficies. Take away one of these, and you take away the shaddow.

The *Axiomes.*) 1. Every thing that's bright or clear casts forth beams. 2. Every thing that's dark being opposed to that which is light or bright shaddows. 3. Every thing which is dark being opposed or set-over against that which is dark is shaddowed.

4. A shaddow is the shaddow of an intermediate or middle body. 5. A shaddow is a certaine image of a body lying between two, representing all its greater parts. 6. The greater the light, and dark bodies the thicker, the thicker is the shaddow: And on the contrary. 7. The shaddow upon the opposite of what is light, alwayes increases. 8. If the body shaddowing be equall to the lucid, the equall shaddow is alwayes infinitely stretcht forth.

9. If the shaddowing be greater than the lucid, the shaddow grows in *infinitum*. 10. If the shaddowing be lesse than the lucid, the produced shaddow decreaseth, til it end in a Cone and vanish. (Note. All these for their more easie comprehensions sake, may bee shaddowed out in painted or coloured Schemes.

The *Distribution*.) Lastly, the differences of shaddows, if there be any, are to be explained.

XLIII. Of Artificials: a Horologe hour-teller or Clock may be an example.

The *Definition*.) An Horologe is an instrument of measuring time, that's made by Art (for the very Heaven is a natural Clock, which by the ceaslesse wheeling of the stars measures the greater times of the world, but we have sought for instruments to distinguish accurately lesser even hourly spaces: and they are found out to be especially of three kinds. First, such as shew the houre by the Position or place of the Sunne, Moone and starres: which we call Dials. Others even in cloudy or dark weather by a certain distillation of water or Sand, cal'd Hour-glasses. Lastly, such as proceed of their own motion, term'd Clocks or Watches. We speak now of them all in generall: he that will may treat with the same ease of their particular kinds.

The *Idea*.) The foundation of a Clock is motion (because even the very time, or duration of things,

things, is a certain motion: now the measure and the thing measured agree in kind.) Wherefore every Clock requires three things. 1. Something moveable. 2. Something moving. 3. Spaces designed or markt out for hourly Intervals.

(We meet with these things as well in Sun Dials and Sand-glasses, as in Clocks or Watches.)

1. The *Axiomes.*) Every Clock hath motion. (Because without motion there can be no measuring of time, as we have already seen. Therefore such as are shut up in deep dungeons, where they have neither the liberty of the Clock, nor of the Sun, they can count no hours, dayes, years. Now in a Dial there is the motion of the shaddow; in an Hour-glasse of sand; in a Clock of wheels.)

2. Every Clock hath something moveable.

(Dials the Shaddow, Sand-glasses Sand, Clocks or Watches Wheeles.)

3. Every Horologe or Clock hath something moving.

(Dials the Sun, which moves the shaddow by its own motion: Houre-glasses the weight of sand, which presseth it selfe downe-ward: Clockes weights hung at them, or a plate of steele forcibly wound up, and endevouring to restore it selfe to its liberty.)

4. Every Horologe hath intervalls or spaces for howres markt out.

(Otherwise it were no Horologe or howr-teller,

if it did not shew the howres; therefore the marke out lines and numbers doe shew them.)

5, The intervalls or spaces of these are accuratly distingnisht.

(For otherwise they would not distinguish, but confound.)

The *Distribution.*) For brevity sake I have conjoynd the severall kindes of a Horologe. Dialls, Houre-glasses, Clocks. But what remaines to bee spoken peculiarly of each of them, he may draw it out who takes delight therein.

XLIV. Lastly, let us adde an example out of Moralls, concerning Magistracy; whose Pansophicall handling shall be on this wise.

The *Definition.*) Magistracy, is a lawfull preeminence of certaine persons in humane society, instituted for the contayning of the very society in order.

The *Idea.*) The Requisites of this Eminency are:

1. That some one be fit for such a charge; that is, be able, know, bee willing to rule others, and keepe them in order.

2. To bee lawfully constituted: (whether by the right of election, or inheritance, or lawfull warre.

3. In very deed to rule and manage all things gravely, vigilantly, constantly. And that againe (n) By setting downe lawes of order, and taking

care

care when they are set downe, that they be not unknown. (2) By observing order and lawes, how they may be kept. (3) By maintayning Lawes, by defending those that observe, and punishing those that break them.

1. The *Axiomes.*) Where ever there is a humane society, there is need of the bond of society, Order.

2. Where ever there is Order, there is there need of the bond of order, Lawes.

(That none may bee ignorant of his place, and duties.

3. And where ever are Lawes, there also the Magistracy hath need of a Law-giver and keeper.

4. The Magistracy is not to be committed but to such as are fit.

5. He is fit to handle Magistracy, who can, knows, and is willing to rule others.

(All these are required, because if so be but one be awanting, it takes away his fitnesse.)

6. Magistracy may not be usurped, unlesse lawfully committed.

(For all men of their owne Nature being free, having the priviledge of Reason and Will, will not be ruled and obey otherwise then freely, where they both judge how much that is expedient for themselves, and also for humane society. If they thinke otherwise, (as when they see one intrude himselfe into Magistracy, and judge that hee

will

will abuse his power) they doe not obey, save by constraint. Now where coaction or constraint is, there all things are carried with violence, and prove enemies to order and long continuance.)

7. Magistracy is lawfully committed to whom it is committed by the consent of the people, or by Nature, or by God. (That is, either by lawfull Election, or lawfull Inheritance, or lawfull Warre; all which things have their Laws and Conditions, not to be touched here.)

8. Its the part of a Magistrate to give Lawes to the people.

(But just ones, and such as to observe may be of publick use.)

9. It concernes a Magistrate to provide that none offend through the ignorance of Lawes.

(Therefore they are bound to promulge and publish as well those by them made, as ancient, divine and humane ones. And therefore to set up Schooles, Churches, Courts, where such things may be taught; and being set up, to preserve them, and to provide and take care that there all may learne things to be done, and to be avoyded.

10. That all things be done according to the Prescript of Lawes is a businesse appertaining to the Magistrates watchfulnesse and circumspection.

(For Lawes without execution are Bels without a clapper.)

11. The distribution of rewards and punish-

ments

ments belongs to the Magistrate.

(Therefore much more to make War.)

The *Distribution.*) There are so many species or kindes of Magistrates or Rulers of humane society, as there are of societies: Domestick, Civill, Ecclesiasticall, Scholasticall, &c.

XLV. By these proofes or patterns it appeares, that all PANSOPHIES things will be brief, linkt together, graduall, cleare of themselves. For if these perhaps seeme not yet such to any one, I would have him thinke, that something is a wanting here, which cannot be a wanting in the very body of PANSOPHY, to wit, that continuall draught of the minde, raising it selfe by degrees from one thing to another. Now we have fallen upon these things as it were abruptly, and they being thus summarily and by parcells delivered doe savour of that frustillation or mincing of Sciences, against which we alwayes protest. I hope the more sagacious by this essay given, may smell out the commodiousnesse and benefit of this Method: To wit, if the Definition of a thing exactly circumscribe its essence; the Idea resolve it into its Principles: And also Axiomes flow of their owne accord from either: And lastly, the Distribution advise us to proceed in the Analysis of things, that all things shall be easie to be perceived, and solid for use. For when the understanding doth see all things rise thus out of themselves, that nothing is inferred

inferred or brought in from any other place, it meets the truth of things with pleasure; that even as things determine themselves, so it may approve them by its testimony: Being sure, unlesse things be that which it sees them to be, they are not at all. By this meanes its obtained, that all things may shine by their owne light, that there may be no need that beliefe be sought, or procured in a begging way.

XLVI. Now it will not be amisse to adde, what Lawes we set up to be observed in collecting and making these Definitions, Idea's, Axiomes, and Partitions of things: That if we (peradventure prevented by death, or letted by the labours of our ordinary calling) may not go on, those that will succeed, need not be ignorant of our minde. For I hope it may be that Christ may send out others who may enter into our labours, and may bring on our seed-time to an Harvest, that both he who sowes, and he who reapes may rejoyce together, and gather fruit unto eternall life. (John 4. 36. 37. 38.)

XLVII. Commonly in all these (Definitions, Idea's, Axiomes, and Partitions) these things are to be performed. 1. That all things be plaine and perspicuous in words and sense, needing as far as may be, no Commentaries, tobe illustrated by examples onely where there's need. 2. That they may be of greatest truth, altogether according to the

the Lawes καὶ πάντῃ, καθ' αὑτὸ, καθόλου πρὸς τοῦτο: that they may be neither oppugned, unlesse Sophistically; nor have need to be defended by any exceptions, distinctions, limitations (whether faigned or true) which will be obtained, if paines be bestowed, that not any thing be attributed save to that, wherein it is first, and by it selfe. For AMANDUS POLANUS (in the Preface to his Logick) writes well. "That the Vulgar Rules of Arts have therefore so many exceptions, because speciall things are delivered generally contrary to the Law, καθόλου πρὸς τοῦτο. Therefore (saith he) let it be observed what things disagree; and let things agreeing be referred under one Genus, the disagreeing under another; so there will be no exception, but all things will be comprehended rightly in distributions. Now against the necessity of distinctions, and limitations it will be a good remedy, that nothing be used that's ambiguous and homonymous, but that all distinct things be expressed in distinct words, in the very Analysis of things already, that not any thing at length be left to be determined by a Commentary: So it will be that even as things collected have no need to be collected, things ordered to be ordered; so neither may things distinct have need to be distinguished, and things limited to be limited. 3. Let it be attended that the middle Centers of things may be found out, and expressed, whereby the occasions

casions of contradicting may disappeare. For the most Controversies rise from this, because they are wont to exorbitate too much to the extremes on this side, and on that, who doe not rightly weigh the equall ballance of things about their Centers: For example sake, in the Booke of JOB its sharpely disputed, whether the calamities of life oppresse the godly or the wicked? The first JOB, the latter his friends did defend. But experience teacheth (as SOLOMON taught by experience, witnesseth, (Eccles. 9. 1.) that neither is simply true, because we see either of them happen. Therefore a calamitous condition shall be defined (in its place) thus; that the Definition may have the power not of solving that Controversie, but of taking it away. For example sake, if you define it thus: The Calamities of this life are the Instrument of Divine Providence, to try the good, but to punish the bad: For who can doubt now, how this Controversie may be decided? Especially when the true Idea shall come to it; and the Axiomes with the Partition: And it appeares too, whether that place (concerning the Calamities or miseries of life) may be referred? To wit, to the Doctrine of Providence.

XLVIII. But peculiarly we will have definitions to be such, about of them as well Axiomes as Ideas and Partitions may be easily drawne, and may flow as it were of their owne accord. Also, that

proofes

proofes of any of the Assertions may bee deduced through the very definitions of things uttered in the Assertion : to the end that that of the Philosopher may be manifest to be true indeed, That the "Definition if it be perfect, or next to whats perfect, puts an end to controversies : so as it may "be called not without cause, the Judge of Controversies. The example of the former may be in the definition of *Ens*, which we have thus. *Ens* is, whatsoever is, is spoken, or thought.

N. W. For declaration sake the following things may be subjoyned. As from *Præsum Præsens*, *Absum absens*, *Potissum potens* : so from *Sum*, *Ens*. Therefore *Ens* is, whatsoever it is. Yet there is added, & whatsoever is spoken or thought: because even those things which are not, are wont to be spoken and thought : as *Cerberus*, *Pegasus*, One-eyd *Polyphemus*, &c. which kinde of things although they bee nothing in themselves, yet because while they are thought or spoken, and written, they busie or take up the mind, the tongue, the hand, paper, in that very thing they are now something, and they are not altogether nothing. Therefore they are reckoned among *Enses* or beings.

The *Idea*) Therefore there are three things proper to an *Ens* or being. 1. To bee. 2. To bee able to be thought. 3. To be able to be spoken.

The *Axiomes*) 1. Whatsoever is, is (either truly or feignedly, eyther in it selfe, or in imagination.

How

How it is, so it is.) 2. Whatsoever is, something may be thought of it. 3. Whatsoever is, something may be spoken of it.

(For even when you say any thing is unsearchable, and unspeakeable then you say something, you thinke something of it.

The *Partition*) Therefore *Ens* is threefold: Reall, Notionall, Verball: or a thing, a conceit, a word: (things are some thing in themselves without the mind: notions are images of things in the mind: words are the carrying instruments of the notions of one mind, to the mind of another. &c.)

XLIX. An Example of the latter may be the speech of that blind man in the Evangelist: God heareth not sinners. Whether this may be true, we shall judge by the Definitions of God, of a sinner, of hearing, if they shall be most fitly true. For because (1) God is the Being of beings, that is, chiefly a Being, and consequently chiefly one, true, good, that is, Holy. (2) But sin is an aversion or turning away from that which is good and holy. (3) Now to heare (is in this place) to heare perfectly or gently, that is, to admit of any one freely, and to fulfill his will: how can the most holy, and most jealous God, love and promote those, who (so long as they are such) turne away themselves from him?

L. Its cleare therefore that there is great use of definitions, if they be such as this method requires. And we must seriously endevour that we may have such,

such, though to frame and make them be a busines of great labour and wit. For VIVES (in his book touching the explaining of Essences, after he had taught that a good definition is, that which is briefe, cleare, reciprocall) writes truely. "The "taske or worke of defining belongs to some great "and excellent man, who not onely hath searcht "out the whole nature of the thing which he is a-"bout to define, but even is not ignorant of all "other things (if they ought to be limitated right-"ly) about it: Otherwise it is easie to be con-"founded, and to confound. Now an errour, "though small in the defining, becomes great in a "short time, &c. Yet how this great and difficult businesse (of defining things accurately) may be a little eased, we will adde an observation or two. First, let it be held firme and sure, that the Definition consists of the next Genus, and the specificall difference. Secondly, that as I doe not deny that that is the best definition, which expresseth the Genus, and the difference in single words: As this is: Flame is burning smoake.) So I doe not superstitiously determine that the Plurality of words is to be avoyded, as often as the evidence and fullnesse of sence may be better provided for. And therefore those of ours, set downe a little before, are more full of words. Thirdly, that the difference as often as it cannot be had from the forme (for that these are sometimes unknowne, especial-

ly in naturall things, we confesse as well as others) it is to be taken from the end: As BELLARINUS gathers out of ARISTOTLE himselfe, and shewes in the example of an Horse (*Praxi Art. lib. 3. Dist. 2. Num. 5.*) Whose end seeing 'tis found out to be by the effects and use, that he may serve man in carrying him, or his things from place to place, speedily and handsomely: He casts away these two, that he may difference him from other living creatures, which afford the like use: For both the Oxe and the Asse carry, but not speedily; and also the Camel, but not so handsomely:) He makes from thence such a definition as this. A Horse is a living creature, ordained to carry a man from place to place speedily and handsomely. Fourthly, yet there seemes sometime to the formall difference there may be added the finall or efficient next to the thing, because that the Essence of the thing may be more fully expressed, and that (in the following Idea) it may resolve it selfe more easily into its Principles. For this end we in the Definition of the Sunne and Magistracy, have added the finall; and in the definition of a shaddow the efficient: In the definition likewise of a Horologe, we have set downe the difference taken from the end, and from the efficient. Which if it doe not please, they shall be elaborated more accurately, that they may be altogether strict. But I tell you before, we shall become obscure, if we will be over

ver short; which Rock I mainely eschew; and would have it eschewed.

LI. Nor are the Idea's of things to be made with lesse care and thought; because there is no lesse use of them for a true, full, distinct, knowledge of things. For though the very definition comprehend the whole essence of the thing; yet because it doth that but covertly, and the infoldings of things are so various, that the unskilfull knowing not how to distinguish essentialls from accessories, snatch oftentimes that, in which there lies nothing, but omit fundamentalls, by an errour most fruitfully producing others; to hold essentialls in every thing certainely, will be the fairest light of the minde. Verily what HORACE pronounced concerning the necessity of the fore knowledge of things for eloquence. *Rem bene provisam Verba haud invita sequentur.*

When with a thing our selves we fore-acquaint,
Then words do follow not upon constraint.

This same may be sayd concerning the foreknowledge of Idea's for the production of things. *Ideam bene provisam Res rite sequuntur.*

When an Idea well unto our sight
Presented is, then things do follow right.

But to finde out the true Idea's of things, is no lesse Art, then to define things truely: Therefore we will advise you of something, by which way they may be sought out.

LII. It is necessary that all things which are made, and are, should be made, and be according to Idea's. For unlesse something were before in an Idea, (that is, might have some manner or forme, by which it might be made and be) it would not indeed be. Now the Idea's of things are threefold: Artificiall, Naturall, Divine. The Artificiall are a certaine Ectype, or imitations of things Naturall: the Naturall of Divine, the Divine are from themselves, the true archetype of all things which are rightly done. Which yet in as much as they are hidden in eternity, nor appeare to us but as they are expressed in naturall things: Naturall things are to be search'd out by us as much as may be, as well for their owne sake, that we may understand the Artifice of Nature, as for the following Artificialls sake, that we have the intelligence of their foundations: and lastly for precedent divine things sake, that we may penetrate also more safely into those hidden things, as far as the way of divine things permits.

LIII. Now all naturall things are made after the same Idea's, because by the same Maker. Who because he is one, hath kept one order in all things; and because he is the best, the best; and because true, truly, and not imaginarily. Truly therefore seeing that there is order in things, it may be truly found out, if it be sought in true wayes. Now the wayes are true, not which our understanding

(which

(which is too voluble and prone to errours) faignes to it selfe, and falsely attributes to things; but which things themselves do shew in their proceeding. For from actions and passions come the qualities of things to be knowne, and from the qualities the essence; now from all these the essentiall requisites. These wayes of things if we shall follow, and observe the indelible characters impressed in things, we shall finde a wonderfull harmony of things; after a certaine similitude of the first Being. For we shall discerne that all things are found in the lowest Being which are in the highest: but in the lowest degree, such as useth to be in the rudiments of things covertly: so as the more speciall, and alwaies perfecter diduction of creatures, may be nothing but a greater and perfecter explication *ad extra*, or outwardly of those things which are within: which our Metaphysick shall openly doe. Therefore all the creatures, even to the smallest dust or powders are here our Masters and teachers, if any things be made from them, and of them, let us regard and marke not with brutish eyes, but reasonable and attentive consideration.

LIV. For example sake that the Idea's of things may be perfectly found out, I thinke we must proceed thus: 1. What ever requisites truely essentiall are to be met with in all the species of any thing, there generall Idea is to be put under

the very Genus of the same species. For example sake; because in every particular motion I see three *termini*, From whence, which way, whither: Why may I not determine that these are the generall requisites of all motion? And why may I not seeke these same things in every Beeing? Certainely every Beeing is from some thing; that is, hath some Originall. And proceeds from some way, that is, hath some forme, by which it is carryed some whither, that is, to its end.

2. What ever things are found requisite in the generall Idea of things, the same are to be sought in every species put under that Genus. For either all the same things will be found out (though under another, that is, a speciall forme and name: As the journy of Christ, Mark. 7. 31. is described by these three, from Tyre, into Galilee, through Decapolis:) Or it will be an argument that the generall Idea is not exactly made; which will give an occasion to mend it: Or lastly, it will be plaine and evident it is no true species of that Genus, which will serve to rectifie the Partition.

3. What things soever are in one species, somewhat Analogous, or like and answerable in a convenient proportion, to them may be sought out in the species which is opposite. For it is in it necessarily, although in some different manner, which that difference infers, which makes that new species. So while I examine what things are required to

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the manner of foure-footed creatures, and ſearch out ſomewhat analogous in the motion of things which creepe, which flie, which ſwim, I muſt needs finde out moſt profitable matters, and ſuch as are truely in things.

LV. As for Axiomes, becauſe none of the learned are ignorant, that the maine ſtrength of truth conſiſts in them; none alſo will deny that exquiſite paines ſhould be beſtowed on them in making them every way right, that is, in collecting, ordering, and making them firme and ſure, even to an unmoved ſtrength. For they are indeed, as they are tearmed, the rules of reaſoning, and the Principles of all concluſions collected, and to be collected by true reaſoning. Whereof there is a greatter number, and more proper order, and powerfuller force, both to inquire and finde out the unconquered truth of things, and alſo to free and defend it from errour, then yet men commonly underſtand. Whereas therefore hitherto they are neither collected, nor brought into order, they ſhine forth onely here and there from the thoughts, Doctrines, Diſcourſes, and Actions of men: Nor doe men ſufficiently know how to inſiſt or ſettle on them; and therefore they ſuffer themſelves to be carryed away with every winde of opinions and ſophiſmes, or crafty and deceitfull cavills: And in the meane time there lies hid in them eſpecially both the ſecrets of the univerſall wiſdome of

God, and also the sparks and fuell of our universall light; and lastly, the conditions and bonds of procuring universall concord and peace amongst all men, and all things: It will quit for cost to draw these out forcibly even with great and importunate labour, and set them in their right order, that they may be in readinesse for any use.

LVI. But we must have a mighty care, lest that be admitted for an Axiome, which is none: To wit, Propositions in part onely, not wholly, not every where, not alwayes, not by themselves, not reciprocally true. Of which kinde are not onely many vulgar Proverbs, as also certaine sentences and Apothegmes of wise men, but even common Philosophies (and I would to God not Divinities) Canons and Rules, which they lay downe so, as forthwith by excepting, distinguishing, limiting, I know not whether I should defend or betray, certainely they must needs weaken their doctrine. And to what end is a Rule, which needs another rule? And of which we must alwayes be afraid lest it deceive us? PANSOPHY therefore contains Axiomes truely Axiomes, that is, worthy credit (for that the word signifies) and rules already regulated, not to be regulated still.

LVII. But whence are such Axiomes to be taken? For we have sayd that vulgar bookes are not to be trusted, nor hath any one as yet taken meet and due paines in collecting them, and cleansing

ing them from their mixed filth. Excepting the renowned, and brave spirited HEROE in subduing and taming the Monsters of Opinions, BARON HERBERT: Who had a Treatise of common Knowledges prepared for him, as we out of the same Authours booke of truth (pag 63. & 154.) doe understand. For all which writing, because it is hitherto denyed the light: what hinders, why even we may not as well assay, and set upon the businesse, and discover our thoughts, how we thinke they may be woven out to an end?

LVIII. Now Axiomes are best collected out of things themselves, by true, unerring, humane reasoning, but rather by divine, as we have them expressed in the word of God. For what ever any one thinkes, speakes, writes, argues, proves, or disproves, accuseth or excuseth, perswadeth or dissuadeth, exhorts or heartily desires, promiseth or threatneth, &c. He alwayes and every where meets with certaine presupposed things, on which as on a Basis his very reasoning relies. For just as whatsoever is moved, is moved about something unmoveable; so whatsoever is inferred by reasoning, is inferred by the force of some unmoved truth; which may appeare by examples. If any one offer to beat his servant with a Cudgell for harme done, and he cries out, I did it not willingly: Loe here is reasoning on either side from things presupposed! For the Master presupposes the

the Axiome: He that doth harme is lyable to punishment: Thou hast done harme: Therefore. The servant on the contrary: The innocent is not lyable to punishment. I am innocent, Therefore. And he silently laies downe another thing to his Major, as knowne, to wit, this. An offence is voluntary. My fact is not voluntary. Therefore it is not an offence, &c. Behold such things occur, in the sayings and doings of all men, even the most foolish, as remaining footsteps of wisdome created together with man, and indelible (though diversly stained with the dirt of folly) markes and characters thereof; that it appeares to be true, which JESUS the sonne of SIRACH sayd; That wisdome hath layd everlasting foundations in men (Eccles. 1. 14.) Such common notions therefore may be gathered out of the speeches and actions of all men, even the most simple and foolish: So they be prudently seperated from the mingled filth and soyle of fopperies. Whereon to bestow ones paines and diligence, would be more better then to pick gold out of a dunghill.

LIX. But to gather Axiomes out of divine Oracles, that's in truth to gather Pearles from among Gold: For there lies hid the most precious treasure of true wisdome. For example sake, when I read, Exod. 22. 1. That God commands that the thiefe restore that which he hath stolne, I gather this Axiome: That which is unjustly taken away

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is to be reſtored. Alſo that which is reſtored, is to be reſtored to him from whom it was taken away. Now becauſe God for one Oxe, commands five Oxen to be reſtored, and for one Sheepe foure, I make an Axiome: He who dare doe more miſchiefe, is the more to be puniſhed. (For an Oxe is more then a ſheep; therefore he who offers to do a greater harme to his neighbour, may ſmart the more for his iniquity.) Againe, becauſe it is ſaid in the ſame place, at the fourth verſe. If the theft be certainly found in his hand alive, he ſhall reſtore double; from thence I collect an Axiome: An offence newly committed is to be puniſhed more lightly, an old one more ſeverely. The Reaſon is, (for nothing hinders us from adding alſo teſtimonies of reaſon to divine deeds and ſpeeches, ſeeing God is the reaſon of reaſons, and reaſon alwaies lyes under his ſpeeches and actions, although he do not clearly and plainly expreſſe this every where) becauſe firſt motions are not alwayes in our power, any thing may be admitted unawares, or through incogitancy, but he who offends long, offends the more, having ſpaces to deliberate and recollect himſelfe, yet not repenting. I read in the ſame place at the third verſe: If he have nothing, then he ſhall be ſold for his theft: from thence I eaſily collect that that of the Law who hath not money in his purſe, let him ſuffer in his perſon, hath the force of divine Law. Whereas I read in the

the same place, verse 2. 3. that the thiefe might be killed in the night without danger of punishment, but not so in the day time: because he may be apprehended, and brought to judgement, or be certainly knowne and accused; from thence issue Axiomes.

1. We must spare mans bloud, as much as may be.

2. Private revenge is unlawfull.

3. Deceitfull pretences are to be taken heed of, &c.

LX. Therefore let the holy Scripture be read orderly, accurately, and diligently, the reason of all Gods sayings and doings being considered as they are such (which truly is every where, by so much the more pure and solid, by how much the wisdome of God is greater than that of men) such kind of rules for things, and conceipts may be drawne out, or principles of reasoning with those very places of Scriptures (in the place of examples) set under a little after; that the book of PANSOPHY may be truly a Key both for things and the holy Scripture. Furthermore other wisely-writ books shall afford the same use; that whatsoever may be observed to be spoken and done pithily and accutely, may be brought into an Axiome.

LXI. The second field of hunting Axiomes (though perhaps the former in order) are things themselves, and their proceeding rationably look'd on,

on, if we attend in what admirable order, and by what force this or that is done. For whatsoever is done in any particulars, it is certaine that some generall power or force and forme, and end doth lye under them all: for Example sake, That we see in living creatures a desire to preserve themselves, and that by an appetite to like things, and avoyding of contraries, the use of nourishments for their propogation sake, &c. doth appeare: wee must think all those things come from some superiour power, which is also in inferiour creatures, though in a lower degree, and though it put forth it selfe more obscurely. From thence then I gather the supreame Metaphysicall Axiom: whatsoever is, delighteth to be: or, whatsoever is, maintaines it selfe in its being, as long as it can. And by this way from all particular (Naturall, Artificiall, Morall, Politicall, Theologicall, so that they be solidly true) Axiomes, wee may draw out universall Metaphysicks: to which as to common rules all things may square and agree which are made or done, wheresoever they are made or done.

LXII. And contrariwise, some particular Axiomes (about matters Naturall, Artificiall, Morall, and Spirituall) may bee found out of generall Metaphysicks: if you reduce that particular Theme to its transcendent *Genus*, and view its generall Axiomes of substance, Accident, Quality, &c. and apply them to a specialty, or particular. And thus

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we have indeed these and the other gallant things, which perchance without this guidance of generals, had not come to our mind.

LXIII. If we goe on diligently in this threefold way, we need not doubt of having a great Harvest of Axiomes, to wit, a very ample furniture and provision of solid wisdome: which if they bee comprised sententiously in choice words, even as Definitions and Ideas; and disposed in due order according to the Analysis of things, we shall have that we seeke after. For it will come to passe, by Gods helpe, that all things may be taught quickly, plainly, fundamentally. Because Definitions through their shortnesse, will notably helpe the memory, and Ideas, the manner of their essence being explained, the Understanding, and Axiomes by their solidity will serve specially for Certainty and Use. For truly by analysing and defining things, we may soarre passe over the whole Universe, by bowelling the Ideas of things, we may behold the inwards of things; by understanding Axiomes well, wee may be assured of knowledge. Thus all things shall bee learned in one perpetuall Method, all tautologies shall be eschewed, causes of disagreeing shall bee cut off, the judgement of every one who passeth through these things shall bee sharpned, to observe one thing out of another most gallantly: and that which is the maine and greatest thing, the Art of convincing shall be had in readinesse.

LXIV. By

LXIV. By the art of convincing, I meane a plaine proving or demonſtrative method: Whereby every thing which is true may be preſented with ſuch evidence to every mans underſtanding, as none of a ſound minde may deny aſſent; or if he deny, it may be wreſted from him though unwilling and reluctant by the very force of invincible or unmaſtred truth. As Mathematicians know how to demonſtrate their owne things; ſo even we wiſh and labour that the like knowledge may be extended to all things. The manner of which thing if it ſhall be found infallible, that may deſervedly come to be numbred amongſt the chiefe gifts of God, and the principall benefits of PANSOPHY. For now all may be taught the truth, untaught errours, with that clearenesse and certainety, as not any one may not underſtand, not any one draw ought ſo demonſtrated into doubt, the truth of things powerfully printing it ſelfe upon the ſenſes even by its owne light.

LXV. We know they are not a wanting who doubt greatly that this Mathematicall certainety and evidence of demonſtrating may be transferred to other things. But neither are they a wanting, who make with us againſt them. ALSTED (Encycl. lib. 1. c. 4. ſpeakes thus. "Mathematicians "indeed arrogate to themſelves this praiſe, that "they have the nobleſt demonſtrations. But it is "not ſo, ſeeing Metaphyſicks are the firſt or in-

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"dependent Principles. And with the indepen-
"dency of their Principles is joyned the greatest
"nobleneſſe of things, and chiefe perſpicuity
"from the nature of the thing. Likewiſe in his fourth booke and twelfth chapter, Metaphyſicall Demonſtrations are of all other the moſt certaine, firme, and evident. And in the thirteenth booke, chap. 1. He teacheth that the Naturaliſt is converſant about ſcientificall things. Verily BELLARINUS ſubjects moralls things alſo to a ſcientificall Method. (Praxi ſcient. lib. 1. diſt. 3 N. 8.) But ſurely we muſt overcome not by Authorities, but by unconquerable reaſons, that an Apodicticall Method may and ought to be extended to all things. In which, as in a matter of very great moment, we ſhall not thinke much to take a little paines.

LXVI. The Pyrrhonian Philoſophers, called Sceptticks, diſputed in time paſt that all things are diſputable on either part: Even this very queſtion, Whether all things may be diſputed on either part? So ſuppoſing that the truth of their aſſertion might be evidently demonſtrated, if they could wrap up alſo this very aſſertion in doubt: Whether they play theſe things in jeſt or in earneſt, it concernes us not; yet on us urging a ſerious thing ſeriouſly, and affirming that inſtead of ſlippery diſputations, neceſſary Demonſtrations ought and may be brought in, after their example a certaine neceſſity

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is imposed of demonstrating this very assertion so as none can resist or withstand. This then we now set upon to the honour of ever unconquered truth, and of the eternall President thereof, God, being about to demonstrate these three by a Mathematicall certainty.

1. That every truth is demōstrable by its own nature

2. That every Pansophicall thing is demonstrable by the power of method.

3. That this mystery of method consisteth in the accurate Gradation of truth.

LXVII. The first is demonstrated by this Apodicticall Syllogisme: Whatsoever hath true, nearest, and immediate Causes, Effects & Proprieties, that is truly demonstrable. But every truth hath true, nearest, and immediate Causes, Effects, and Proprieties; therefore every truth is truly demonstrable.

The major Proposition is necessarily true; because the firmest demonstrations are taken from the nearest causes and effects, and essentiall Proprieties. Nor hath any of the Logitians ever required, or can require other. The minor is in like manner certain: because if any thing hath not causes, actions, passions, true proprieties, that is not at all truly, that is, is not true. Therefore whatsoever is true, must needs have true causes, and proprieties and effects, whether they be knowne to us already, or not as yet. According to this reason onely that which is false is indemonstrable. For as much as it is not

truly that which it is sayd or thought to be, neither hath it true causes, proprieties, effects, by which it may be demonstrated. Therefore it remaines always in suspence, like a myst having nothing those solid, whereby it may be caught and held, and with a certaine Fucus or colour onely of truth (which fearing it should be wip'd off it will not be touch'd any whit hard) bewitching the eyes of those that are not aware. Therefore lest we be bewitched in any thing, let nothing of all those things which are taught be let go without this most rigid Apodeticall Examination: that if there be any Paint, it may vanish, and truth (which hath the nature of gold, that's not liable to corruption by water nor fire) may glister, and be rendred the more firme.

LXVIII. I demonstrate the second thus: where there are afforded all the requisites of true demonstration, there a possibility of demonstrating is afforded. But in a theame handled Pansophically there are afforded, &c. Therefore

The Assumption is proved; because every theame that's handled Pansophically, hath Propositions making demonstration, being true κατα παντος, καθ' αυτο, καθολου ὁμοιον: to wit, Definitions, Hypotheses, Theorems, and Problems. For whatsoever falls out to be handled Pansophically, that is presently defined before all things: Then is the Idea made; which is as it were an Hypothesis

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yet not faigned but real, by which being granted, satisfaction may be had to all demands or Queries about that subject or as a Problem which saith that something may be done, if this and that be afforded; to wit, essentiall requisites Then as for Axiomes, what are they but Theorems, uttering some true and necessary affection touching the subject? of so evident truth, that as meere principles they may be knowne by themselves. Therefore from a good provision of Definitions, Hypotheses, Theorems, and Problems, why may we not knit good demonstrations?

LXIX. The third thing which I have propounded to be demonstrated is, that the force of demonstrative method consists in an accurate gradation: And I desire I may have three Mechanicall things granted me, that I may demonstrate it by Mathematicall certainty and evidence.

1. Grant me the top, and grant me men who may strive to get thither with their maine strength, and yet cannot ascend, seeing they certainely want a certaine medium, to wit, steps rightly made.

2. Grant me that steps being rightly made, one may ascend to any height.

3. Grant that steps may be made between any altitude and its basis, by a firme medium, one or more.

I require, I say, these things to be granted me as evidently true. But if any morose or crabbed

person will not so much as grant me these things freely. I my selfe demonstrate these foundations of my demonstrations in nature.

LXX. Suppose a Tower of the height of fifty Cubits: And some who desire very much to get to the top thereof; and therefore they may walke round about it, looke about it round, assay all things, within and without, but in vaine: What's the reason? I will tell you: The defects of some Requisite. Now the Requisites of the efficient to produce the effect are (as PANSOPHY in its place doth teach and demonstrate) Power, Knowledge, Will: For even one of these being denied, the effect doth not proceed. Therefore they either will not go up to the Tower, or know not how, or cannot. But they are not unwilling, or they desire, and go about it. Nor are they ignorant, for they know how to use their feet, as their walking shews; therfore they cannot. And they cannot, either because they want power, or because they are prohibited, or because an instrument is wanting; For Pansophy apprehends that there are these three hinderances of workes. But power is not a wanting, that is health and strength, which is plaine by their walking and endeavouring: Nor are they prohibited by any counter-command or violence. Therefore an instrument, whereby they may climbe to high things, is a wanting; to wit, a Ladder or staires; For because no mans feet (an instrument to promote

mote them from place to place is given them by nature) exceed the length of two Cubits, nor in going can they stride beyond it: None also can advance himselfe beyond the distance of two Cubits without the helpe of some medium. Seeing then the height of this Tower is of fifty Cubits, and the feet of those that walke about it but of two Cubits, or not so much: it's evident that they cannot go up to it without intermediate steps. And because they doe not go up, that such an Instrument (staires or a ladder) is a wanting to them, which was to be demonstrated.

LXXI. But let staires be made and set very firme, and fenced round with sides, that there be no feare of a downe-fall; and let them be there, who would, may and know how to go up (to wit by raising themselves from one staire or step to another without skipping) the effect will proceed; although the height be a thousand times greater, otherwise it is impossible. Now I will demonstrate it by this Apodictical Sorites:

1. Whosoever hath feet right and well as they should be, he can go: (For the prime efficient and instrument being afforded, the effect may follow. Now feet are the instrument of going.)

2. Whosoever goes, he moves forward his feet one after another. For unlesse he did move foreward, he would not go but stand: Nor can there be this moving forward without a setting of

one foot before another by turnes.)

3. He who moves forward his feet one after another, or by turnes he goes.

4. He who goes, he tends forward or backward, upwards or downewards. For both to go forward and to go backward, and to ascend or descend, is to go: And as a going upon even ground is called in Latine *Gressus*, so a going upwards or downewards *Gradus*.

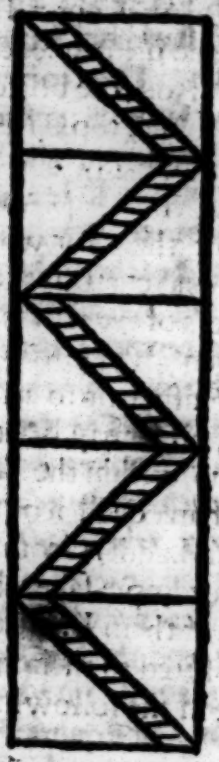
5. He who goeth upwards he ascends by staires or steps.

6. He who ascends or goes up by staires, may go up as far as the staires go.

7. Therefore whosoever hath feet, may go whithersoever the staires go. Which was to be demonstrated.

LXXII. Now that staires may be made even to any height, if there may be had a firme medium joyning the basis to the top, is without all doubt. For no other thing hinders staires to be made from the earth to the clouds, save that the intersected medium the Ayre or smoake ascending thither, are of too weake a consistence, not receiving or admitting of hollowness nor fitable for bearing a burthen. But if a Mountaine, or Rock, or Tower may mount to that height, nothing hinders why staires may not be framed and made thereto, by which a man also may come even thither. Because whether we please to make them wooden ones, or

or of stone, Iron Instruments are not a wanting by which they may be hewen out: If so be we do not irke to take paines and use prudence. To wit, that the staire (1) begin from the bottome (2) and that they be continued to the top, (3) and that close together, and without any gap, that where one ends, an other may begin. (4) And let them be fitted to the stature of them for whom they are prepared. (Verily for a childrens ascent theres need but of little distances of the staires, for a mans, the spaces may be larger.) (5) Lastly, if one continued Ladder be not sufficient to arrive at the height, let more be made, till it may be attained to. As if Ladders be to set up within the Tower of fifty Cubits, and Wood of an equall length cannot be had, let there be severall Ladders from one story or loft to another. For example sake take beames of ten Cubits, and make of them Ladders of ten steps, and let every one be fitted to their sundry stories after this manner. (See in the following page.)



A firme medium then being granted betweene the basis and the top, staires may be made up to it. Which was to be shewne.

LXXIII. Now that the application of Geometricall demonstration may be well and fitly made to the Didactick matter, I say, to teach is no other thing then to lead the understanding into the thing

thing which is to be knowne; (and to learne is to be lead by the underſtanding from things knowne to things unknowne. Therefore they are altogether finiſhed by the ſame requiſites. For as in leading, three things concurre; the Leader, the party lead, and the leading it ſelfe: and in this againe the termes, from whence, whither, by what way: ſo in Teaching, the Teacher, the Scholer, and the very act of Teaching and of Learning. In this againe there are the termes: the firſt, from what: to wit, thoſe principles in which the teacher and the Learner firſt agree. The ſecond to what, to wit, concluſions as yet unknowne to the Scholer, but to which by teaching he takes paines to bring him: Laſtly the way whereby he is to be brought on thither; which the Scholer is in like manner ignorant of, but the Teacher ought to know. Now this unleſſe it both tend thither, whither it ought, and be likewiſe explain'd, that he who is led, may go on without lets, or doubts he will not come thither. Wherefoever therefore they are, who would lead and be led, teach and be taught, and yet the effect doth not follow according to their deſire, there it's ſure that ſure mediums are awanting; that is, a way well explained, and ſtaires rightly fitted for the raiſing the minde. Which alſo in a graduall method, with the continuing of ſome few Axioms I demonſtrate thus.

LXXIV. The firſt Axiom. Every man by na-

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ture desires to know. The Maxime is Aristotles, which none ever made doubt of, for that it's a clear case: yea surely a certaine pleasure in asking, and experimenting sundry things, breaking forth even from our infancy, followes us through our whole life. So as there's none (I speake of men, not of carkasses of men) who joyes not dayly to heare, see, tast, handle, and assuredly know some new thing. As it's manifest by the Examples of any of the largest sort, and such as are dull'd and benumm'd with idlenesse; who although they do not transfer this force and eagernesse of nature to serious matters, yet they bestow their paines upon any kinde of trifles, rather than they will either deny, or can dissemble the spurs and instigations of nature.

Axiom 2. He who desires to know, desires to know truth.

For Knowledge unlesse it be true, is not knowledge, but ignorance and errour: which none can wish or desire. For to what end would one erre, that is, be deceived? yea the mind rather abhors it naturally, and therefore if it perceive that it hath erred any where, or think it hath found out an errour, it changeth its opinion forthwith either openly or secretly. For causes may fall out, why some one will not seem to think otherwise, but his errour being taken notice of by him, he cannot think otherwise.

Axiom

Axiom 3 He who desires to know truth, doth delight in truth. This is proper to the heart of man and even unseperable; that what it covets with desire, if the hope thereof be offered, it must needs rejoyce in it.

Axiom 4 Who delights in truth, commitg to the truth doth embrace it. Nor can this be awanting from the nature of desire and love, but she must powre out her selfe upon the thing loved, and which she hath expected with joy, and joyne her selfe to it, and it to her.

Axiom 5. He that embraceth truth holds truth. This also is proper to love, not to let go the thing loved. Hence it is that men in their opinions (whether they be true or false, sobeit they be but daubed or wash'd over with the paint of truth) persist so stiffly, that they had even rather dye, then throw away their opinions, which they have drunke-in in the name of truth.

Axiom 6. He that holds the truth, wishes others to hold the same. This also is most naturall, and inseperable from the minde of man, whatsoever he thinkes that he perceives truely, to wish that others may perceive the same, and may have as it were his owne minde, accounting it a wrong to him, if any will thinke otherwise: and by that act as it were silently upbraid him with errour. Hence ariseth amongst those that disagree in opinions (and especially about faith) that displeasure and

inward hatred of their mindes: Because the minde reckoneth it selfe grieved, and is unquiet, unlesse for the secure possession of truth it may have all men assenting, none contradicting.

Axiome 7. He that wisheth others to hold the truth, promotes and furthers others in the same. In every difference of opinions we see it falls out thus, that some draw on others to their owne opinion by what meanes they can: Especially they who thinke they understand more then others, or are more inflamed with zeale. Hence all places resound and ring againe with the noyse of dispates, while one labours to gaine, and bring over to his opinion this person, and the other that, not onely one man another, but one Sect another, in Religion and Philosophy.

Axiome 8. He that promotes to truth, promotes by teaching.

For other meanes of propogating knowledges, besides teaching, are spurious, and unprofitable to that intention; as if any one perswade, command, enjoyne, compell to believe or thinke this or that, so or so. For to understand, or believe the truth, is to know: And to know is not a worke of the will, which that it may will any thing is wont to be bent with perswasions, commands, threatnings, constraint: But the worke of the understanding, which of its own nature is nothing but a Looking-glasse of things, receiving into it selfe whatsoever

you

you shall offer fitly, and by cleare light, offer it therefore in teaching clearely, and fitly, and it will receive it.

Axiom 9. But many commonly teach and do not promote those they teach to what they desire. For the world is full of bookes and pens, wherewith some strive earnestly to perswade others to be of their opinions; but with what profit? surely little, and unbeseeming so great contentions. For amongst so many Troopes of Encounterers, if happily some one be converted, an hundred others remaine settled in their place, nor suffer themselves to be removed from their opinion. And those who are removed are carryed away as easily from the right path, into one that's erroneous, or from one errour into another, and from errour into truth. And that which is worse, Controversies are not onely not taken away, but multiplyed: And least they should be taken away, they are fixed in mens mindes, being hardned against one another.

Axiom 10. Therefore there is somewhat necessarily a wanting to the common sorts of Teachers.

LXXV. For what's the cause, that from so good Premises such monstrous events follow? That all should be desirous of truth, and yet not finde it out? Or have we found it out truely (in some happy course) and are we bound indeed to

shew

shew it unto others, and yet cannot? It's most certain that we deale unskilfully with one another, and that the way and true manner of propagating truth is not yet commonly known. For surely those principles which we have already seen implanted in every one by our good God, and to be in all men commonly, are good; to desire to see truth; to desire and follow if one can see: to desire also to have others partakers of the same truth, and to wish that, and for that cause not to be sparing of labour, and yet to availe nothing. Having the end, and having those who seriously desire the end, and yet the end not to be attained, is an infallible token that we are either defective in mediums, or that the use of the mediums which we have are unknown; as here. To wit, that a true Ladder for mans understanding by which the Leaders and the Led may certainly and safely ascend, and descend, is as yet wanting: which was to have beene shewne.

LXXVI. For if such a Ladder had been made, every mans minde would ascend to every top of things: which comes now to be shewn by a Ladder of some certain Axioms.

1. Every man hath a mind or reason. For without the mind he would not be a man, but a Bruit.

2. He who hath a minde, he thinks. For as it is the part of the eye to see, of the eare to heare, of the tongue to tast, of a nerve to touch; so it's pro-

proper and essentiall to the mind to think.

3. He who thinkes, he passes from thing to thing. For every thought is a certaine motion of the minde, by which we passe over from one thing to another, and from that againe to some other. Whence also it is called the discourse of the minde. For as the eye, when it hath many things to see, it can not see those many thing just at once, but one thing after another: So the minde whatsoever it thinkes, it thinkes something, of some thing, by something, one thing after another.

4. He who passeth from thing to thing, passeth step by step. For mens thoughts hold together, as a chaine, in which linke lets in linke. Yea, even when something comes into the minde upon a suddaine, being most remote from the former thought, yet it comes from some occasion: whether it come from within from something thought, or from without, from some sensible object. Verily as there is no vacuum or gap in things, so neither in the understanding: And as one cannot go on with his feet but from the neareſt (whether pace, or staire, or step) to the next; so by thought to come to any thing, unlesse it be from something, is impossible.

5. He who goes by steps, may go as far as the steps go. Therefore every man may ascend by the minde, as far as he sees the steps or staires of things before him. Which was to be demonstrated.

LXXVII. Now

LXXVII. Now we must demonstrate that a Ladder for mans understanding may be made; and while I say made, I doe not understand any arbitrary paines, as useth to be when Ladders are made ready for corporeall tops, so or so, as it pleaseth the Artificer; who takes the setting fracture, measure of the steps, from himselfe, or from those, for whose uses he prepares them. This mentall Ladder, because it shall onely be an image or resemblance of the Ladder of things, made by divine artifice, it will not lie under our arbitrement or pleasure. The very things here shall give the measure both to themselves and to the understanding. They erre dangerously, who thinke it may suffice that things be considered as they are to us, not of what kinde they are in themselves: Making our senses a rule to things, not things to the senses. We must do the quite contrary, and things are to be made (in which as in its Palace truth resides) the rule, both to themselves and to us, if we will at length struggle out of the tumult and clashings of opinions unto harmony, that as that knits things among themselves, so it may knit our minde about things. Our senses, the phantasie, the very minde or reason, have nothing which they can bring unto or bring into things. But things by bringing themselves into the senses, the phantasie, the mind, forme true images of themselves, being perceived aright or orderly, but monstrous ones if amisse or disorderly,

disorderly. Nothing at all therefore is to be attributed to the sence or the minde by it selfe, but they are to be tyed most closely to things, unlesse we will be deceived and mockt without end and measure.

LXXVIII. That then a Ladder for mans understanding may be made from the Ladder of things, is evident: Because all things are disposed according to steps, as well the Universe it selfe, as every thing apart. For

1. Whatsoever is, is finite. (For concerning what is infinite, which is one thing, God, we doe not now treat.)

2. Whatsoever is finite hath bounds to its essence.

3. Whatsoever hath bounds to its essence, hath in its selfe something first, and something last, lowest and highest.

4. And where there is the first and the last, the lowest and the highest, there also there is the former and the latter, the lower and the higher.

5. Where there is the former and the latter, the lower and the higher, there are degrees or steps.

6. And where are degrees, theres distinction; and where distinction, there is clearenesse: Therefore whatsoever is, hath distinct and cleare steps to its essence; which being well observed, lead on the minde into all the first and last, low and high places of every thing.

LXXIX. We trust, that such a gradation, as may lead the mind to all things is in PANSOPHY, as well in the whole comprisall of things, as in every thing severally, or asunder. For as touching the whole, PANSOPHY hath a firme and unmoveable Basis, or a three fold ground-worke and support Necessity, Possibility, Facility: which are solidly layd in the booke of *Pracognita*'s. It hath also a splendid top as firme, Happinesse, or the rest of desires; which the last booke of PANSOPHY shall show in the delights of the mind enlightned in it selfe; and in the amendment and making better of all humane things, and in the illustrious propagation of the glory of God. And it hath likewise a firme medium to joyne the top to the Basis, and fit to receive solid steppings: to wit, on Gods part, most true Revelation made in works, words, and inward dictates, which are innate Notions engraven in the mind of every man; and on our part, Sense, Reason, and Faith, that's to be given to the testimonies of God. Of which three-paird staffe or shank as it were, reared Parallelly, and every where connexed, that most solid Ladder of things is made: A five fold parted or broken Ladder, I say, arising through five divers Lofts or Stories. For the first and lowest Ladder or paire of staires is Metaphysick, which raiseth the mind as far as it can through all generalls, known by themselves. The second in the second Region or Story of naturall things,

things, discovers divine Artifices through all degrees of creatures. The third teacheth how to contemplate the works of man, the supreame Creature, and sheweth how far the force of wit may ascend about created things. The fourth explains the commerce of man with God himselfe his Creator, and thereby the mysteries of Salvation and Perdition. The fifth ascends from thence to contemplate the very increated God inhabiting his eternity. Where a man can go no higher, but he may go lower, to the right use of the Creator, of the Creatures, and of himselfe, that what life remains to any one, may be passed and spent in wise thoughts and actions, and that hereby at last there may be had a safe and sure and sweet passage by the gate of death to happy eternity.

LXXX. These things concerning the graduall frame of all PANSOPHY: that it may be manifest that there is no other foundation of humane wisdome layd, nor other end propounded, nor any possibility of comming to that end by other means, than that we go by here; to wit, whence, whither, and which way. All particular things may be disposed in the same graduall Series; yea they ought, because they cannot in another, if we will teach easily or plainly, and powerfully, that is scientifically. Certainly, as he doats, who being set in the top of a Tower, would have some one fly from the earth to him, or fly over to him from the top of a

neighbouring Towre, being not led on by steps. So doats he who thrusts his owne sense or meaning upon another, the truth thereof being not shewed to him leasurely and by little and little.

LXXXI. The use then of this gradual method shal be to teach the ignorant easily & plainly, and to unteach those that erre powerfully. That these cannot but see the light of truth, and delight in it; and that the other cannot but take notice of their errour, and be won to the love of better and truer things. Now we must note, that to teach the ignorant, is but some one and a single businesse: but to teach those that erre requires double pains. For the ignorant because they know neither truth nor falshood, are capable of both, and may be taught onely true things, they need not be untaught false things: the other because they are pre-occupated or taken up aforehand with false opinions, are first to be untaught their errour, that they may be rendred both desirous and capable of truth, and then of being taught. Which as we have seen already cannot be done without gradation: because as the ignorant cannot be advanced to the top of cleare knowledge without steps, by a throw or leap: so neither can he that erres be cast down from the top of his error, through the stiffnesse of his opinions, which wheresoever they once cleave to, they cleave to very closely, even to death, unlesse they be prudently taken out. For the mind of man (by the instinct of nature)

tre) beares that reverence to truth, that it constantly adores even the shaddow thereof; nor can it endure to be pluck'd from it, unlesse it be well taught things which are more true. Then that truer things may be taught, there's first need of a certaine stepping back, that is a bringing him off that which is absurd; that the very opinionist may plainly perceive that his opinion is contrary to the principles of knowledge, to Sense, Reason, Faith. And then he shall be judged brought off from the top of errour on to the plain, to wit, into the common field of Principles. From whence by better and firmer consequences he shall readily suffer himselfe to be led to the tops of better and firmer opinions, and shall be glad that he is brought thither, where he shall finde that he is better then before.

LXXXII. We must likewise observe this. That wher between the teacher and the learner (or rather the gain-sayer) the gap may be made up by some one medium, there is no need there of more, and that this demonstration may be dispatched by one Apodicticall Syllogisme; as we in the 67. and 68. Aphorisme have done. And where there is a greater distance, it needs more mediums, that there may be knit together by them like a chaine, an Apodicticall Sorites, as we have done in the 71. and 74. and 76. and 78. Aphorisme. Which manner of teaching, represents the Scale or Ladder to the eye, and the truth of chained consequence begins to appeare

more evidently; then in the ſevered heapes of Proſyllogiſmes. For example ſake in Sect. 71.

(1) Who hath good feet can go.

(2) Who goes moves his feet forward one after another.

(3) He who moves his feet forward one after another, goes.

(4) He who goes, tends upwards, &c.

(5) He who tends upwards, aſcends by ſteps.

(6) Who aſcends by ſteps, may aſcend, as far as the ſteps go.

(7) Therefore whoſoever hath feet, may aſcend whitherſoever the ſteps go.

LXXXIII. Here that the Sorites may be truely Apodicticall; and a firme chaine of truth, theſe things are to be well minded. (1) As in a chaine one linke layes hold on or goes within another; ſo doe Propoſitions cohere and keepe together, here the predicate of the foregoing Propoſition, being alwayes taken in into the ſubject of the following. (2) As in a chaine one linke is joyned faſt to another eſſentially, that it may hold together inſeperably: So here every Predicate may utter ſomething eſſentiall of its ſubject, that it may be true without exception. (3) As in a chaine one linke is coupled with another, till the meaſure of the length be made up: So in a Sorites let one ſtep be knit to another; till we ſhall come to that which may put an end to the Controverſie. (4)

Laſtly,

Lastly, as in a chaine every linke is strengthned in it selfe severally, that it cannot be dissolved, otherwise there being but one broken the chain is broke too: So we must stay upon the sundry steps of a Sorites (when any one is led by this Ladder) so far as the truth thereof may be manifest, and not so much as any matter of doubt may remaine. And then we must proceed.

LXXXIV. But enough. We must make an end of our deliberations, and delineations, that we may come the better to the worke it selfe. For whatsoever we say, it may be still objected, where deedes are required, words are not sufficient. Now we promise not to give words but the worke: Though not in that perfection which we conceived in the Idea. That's it which we so often protest appertaines not to one man, nor to one Age, and this they understand of themselves, who discreetly weigh and consider things well. "Nature "her selfe would not have any great matter to be "soone done, but hath set hard-ship in the way of "every brave and goodly worke, and so ordered "it in generation, that the greater sort of living "creatures should be kept the longer in their dams "bellies. Then why may not this so great a birth not of our wit, but of an age, stand in neede both of due time, and also a good many mid-wifely and faithfull helpers? SOLOMONS Temple was not perfected by one Worke-man: There Carpenters,

Brasiers, Masons, Gold-Smiths, Jewellers, Engravers, Painters bestowed their paines. Here's likewise imployment and worke for Philosophers, Divines, Politicians, Physitians, and all ingenious men whatsoever. Therefore let them make haste hither, and not hold off, or refuse to furnish a common treasury with common treasure, and to encrease it by a common care; for its a common businesse which we have in hand.

LXXXV. Nor are present persons onely invited to go about the same thing with the same zeale, but even those who shall be after us. For though we hope the perfection of this worke will be still greater through a perpetuall progresse, yet we may never expect it at the height in this life. For as Number hath Unity for its beginning, but going on even *in infinitum* finds no end: So the wisdome of God communicated to us, arises from small principles, and diffusing it selfe by an infinite, can never be wholly exhausted. Which SYRACIDES observing sayd: The first man knew her not perfectly: No more shall the last finde her out (chap. 24. 28.) Thus industrious spirits shall have something which they may continually supply, amend, perfect and polish with the commendation of their names to Posterity, but no detriment at all to things themselves. For truth is a solid thing, the more it is poysed and brandished, the more purely it shines. Nor is there any roome for

for Impostures, when all places are full of numbers, measures, ballances, and touch-stones, nor ought is admitted but what hath undergone a severe and full examination on all sides.

LXXXVI. And O thou our God! who hast found out each way of knowledge, and given it to JACOB thy Sonne, and ISRAEL thy Beloved (B. 3. 37.) take pitty on us, and shew us thy wayes, teach us thy paths, lead us in thy truth, and teach us: For thou art the God of our salvation, on thee do we wait. (Psal. 25. 4. 5.)

An

An Advertisement touching the Scenography, *or shaddowed description of the work of* PANSOPHY.

AFter that we have shewn the Ichnographicall and Orthographicall rude or grosse draught of the Pansophical Temple, I easily foresee that it will come to passe that some may say, as SENECA to his LUCILIUS: I desire no more of thee than thou didst attempt. Thy foundations have taken up a great deale of roome. Do but accomplish and make good what thou hast undertaken: and handle those things which thou hast devised and mused of with thy selfe. (Epist. 31.) To whom if I should make reply in the words of LUDOVICUS VIVES: "Many things cannot be brought forth and polisht "at once: there cannot be any thing long sought "for both found out and trimmed by the same party: neither is the life of man, nor the small and feeble strength of his wit sufficient for so many things. And a little after: I know well that one man (he speaks of ARISTOTLE) could not concoct and refine all those so many, so various and so difficult things, which he had gotten or dig'd out.

'Tis

Tis not for one to doe those things which scant an hundred have perfotmed. (*Lib. 1. de causis corrupt. Art.*) I feare that this will not satisfie them, who bring things after any sort promised into the nature of a debt. Truly VERULAMIUS is by some (who also think themselves able to judge) shrewdly lasht, and ill-spoken of because he promised a great repairing of Arts, but did not performe it, which yet was not promised by himselfe alone, nor did he ever presume to do that. For he protests so often and againe that he affords an instrument to restore Philosophy, that Philosophy it selfe restored could not be afforded by the wit or industry of one man or age; but by the joynt and fresh-supplyed, so long as need requires, labour of many. After which manner, we protest too so often, that any thing absolute and perfect in that businesse, which we would wish to be done, is not to be expected of us: but onely an occasion, and certaine rudiments of so great a work: because it is better to give at length a beginning such as it is, to things missing and desired, then to see something in an Idea, and never fall in hand with it. Yet it's apparant that the vulgar ranke of men are immitators, and had rather feed upon things made ready, and sit down and be content with things gotten & procured for the present, than trace and hunt out both the hidden and yet mistaken order and truth of things. For it is not enough to shew them the way: they

would

would have a Coach and well-greas'd Axeltrees, and horses yoakt before it, and a skilfull Coachman; and whatsoever other requisites, that the journey may be speedy, secure, and pleasant. Therefore we see there is a certaine necessity put upon us likewise, that we do not only give advice in regard of PANSOPHY, but that we may performe too indeed even as much as he shall give, who gives all things. At least a further, that is a particular delineation of the whole work, from the beginning to the end: such as already in the first preface of this Diatyposis (under the title of Scenography or a patterne) we seem to have promised. I would give it, yea I had given it already, but that severall things hindred me. And truly first of all the disdaine of so many Præludiums, by which we might even seeme to have a minde to cheat the world: Therefore both certaine good men, and our very conscience advised us, that we should rather do then deliberate about doing the businesse. Then fell out (which gave the second stop to these studies) the thoughts, Solicitings, and promises of that friend of ours (who by a certaine, fervent, and extraordinary desire of promoting the publick good, every way he can, drew us forth with our endeavours into the publick) touching the procuring us some choyser wits, and the perswading them to joynt labours in these matters: and also advisings about a meeting somewhere, to review the

the foundations more fully, and to diſtribute the tasks amongſt us. Some years paſt on in theſe conſultations: I, in the meane while applying my ſelf in my place to the duties of my ordinary calling; and while I expect a freedome from theſe, and that promiſed leiſure and co-labourers, doing nothing greatly therein. After followed a voyage undertaken out of a deſire to ſee certaine of theſe perſons, and to determine our Counſels, which tooke up a yeare and an halfe to no other benefit ſave that more incitements were added and the moſt commended favour of one MÆCÆNAS whoſe ſpirit the Lord ſtir'd up to cheriſh theſe ſtudies. On whom relying, while I betake my ſelfe to the place of my reſt, and to my labours, occaſions do happen of reaſſuming our Philologicall ſtudies long ago intermitted, (of which buſineſſe I ſhall ſhortly render an account in Publick) wherein I have ſpent almoſt a whole yeare already, nor hath the end appeared as yet. Theſe being finiſhed, at laſt, I think to returne to realls: but now more fearfull then of late, both by reaſon of the greatneſs of the work, which I have learned to value better, and in regard of the abſence of Co-labourers of whom I am deſtitute. JULIUS POLLUX did alſo in times paſt excuſe the ſlower elaboration or atchivement of his Onomaſticall worke by the defect of co-labourers, but ſuch as he himſelfe regarded not to uſe. For thus he writes to the Emperour COMMODUS in the

Pre-

Preface of his seventh booke : I could get no co-labourer to this worke ; for I have none whom I can trust to indeed ; and here my judgement must alwayes be assistant. I would willingly use them, if they who are able would be willing to be made use of : But they pretend that they are unwilling to trouble our lines, that the frame is to be finished by us as it was begun, that their industry shall not be a wanting for the making of it perfect afterwards. Yea one of my chiefe friends writ expresly of late : As two mothers cannot be delivered at once of one infant ; so neither can two mindes of one Pankarmonicall worke ; but mutuall censure will refine produced fruits. I confesse this is spoken not without reason : Yet perhaps it will concerne the Publick ; that the true cause which I doe not suspect but know, (one or other already openly acknowledging it thus) be not publickly unknowne. "It is not thought to be the poynt of a "wise man to desert the Haven of his sure station, "and to expose himselfe to the uncertaine sea and "the windes. For these studies have found nothing as yet in the Publick, beside applause, which fats no body. I say in publick ; because we are fallen into most unhappy times, which busie and take up Kings and Kingdomes with Warres, and who not? And they thinke the Authority of some private MECÆNAS though most munificent, is not sufficient, on whom many as on an unmoved Rock may rest.

rest. They say he is but one man, and mortall, and mutable, and by whom it may be Heroick Enterprizes will be valued, not according to their endeavour, but their event: And who, if the businesse should not succeed answerably to his hope; or to the desires of many, might construe himselfe to be made a laughing-stock; and such like things as these I heare whispered. Therefore these things give me an occasion of advertising publickly what the most illustrious Chancelour of ENGLAND in his time advertised his King. For I had rather propound in his words, the things which I now devise, and thinke are to be propounded to the deliberation of those who in the place of God governe the affaires of men. Thus then he (in the preface to his second booke of the Augmentations of Sciences:) It suites every way with your Majesty not onely to irradiate (as you doe) your age; but also to extend your care to those things which all memory may nourish, and which very eternity may behold. Now amongst these things (unlesse my earnest desire towards Learning deceive me) there can be no worthyer or nobler act, then to endow the world with solid and fruitfull Augmentations of Sciences, &c. Then againe. Let this be layd downe (which any one may grant,) that all the greatest and most difficult workes are overcome either by largenesse of rewards, or by prudence and wholesomenesse of counsels, or by conjunction

junction of labours. The first whereof extimulates the endeavour; the second takes away Ambages and Errours; the third helpes humane frailty; albeit the wise man doth adde here: Amongst these three, Prudence and wholesomenesse of counsell obtaines the chiefe praise, that is the shewing and the delineation of the right and ready way, to performe the things which is propounded: For a lame man (as we use to say) in the way out-strips a Runner out of the way. [In which words our delineations of the Pansophicall worke, if they be good, are approved.] Yet a little after he wishes joynt labours, and liberall rewards to be appoynted for them by publick Authority, who are occupyed about the universall foundations, and very roots of wisdome, in these words. Amongst so many excellently founded Colledges of Europe, I wonder that they should be all destinated to certaine Professions, none of them dedicated to the liberall and universall studies of Arts and Sciences. For if any one judge all Learning to be referred to Use and Action, he understands well: But it is easie by this meanes to slide into that errour, which the old Fable touches sharpely: In which the rest of the Bodies Members accused the Belly, that it neither afforded motion as the Limbs, nor sense as the Head; though in the meane time the Ventricle doth conveigh the concocted and digested nourishment to the other parts of the Body. Just in the

the same manner he who deemes that a vaine and idle study which is placed in universall contemplations doth not perceive that juice & strength is administred from thence to all Professions and Arts. And indeed I am perswaded, that this hath not been the least cause why the happyer Progresse of learning is hitherto retarded: For that in these fundamentall Sciences pains is taken only *in transitu*, or by the by, nor have men their full and hearty draughts from thence. For if you desire a Tree should prove more fruitfull than ordinary, you vainly thinke of remedying the boughs or branches: The very earth is to be loosed about the root, and better mold to be put to it; or else you doe meere nothing, &c. Afterwards it's of prime importance, that such (Searchers-out of things) be chosen from among the best and most furnished persons: to wit, whose labour is not imployed to a transitory use, but to maintaine the issue of knowledge for ages. This cannot be, unlesse rewards and such conditions be appoynted, with which every one that's most eminent in that Art may be very well content: that so it may not bee grievous to him to dye in the same businesse, and that he may not so much as thinke on the Practick, &c. Otherwise, if there bee not very ample and faire rewards ordained and settled for the Fathers of Sciences, that willfall out:

Et Patrum invalidi referent jejunia nati.
And so a feeble off-spring will declare
The slender Pittance of their Fathers fare.

Some things being mentioned between, he adds: Truly the Munificence and bounty of men is not clean and altogether ceased: for we see there are not onely Books, (Libraries) but Spheres, Globes, Astrolabes, Maps, and such like, &c. provided and afforded as certaine helps to the study of Astronomy and Cosmography. Wee see also some places dedicated to the study of Physick: that they have Gardens for the view and knowledge of Simples of every kinde, nor want they the use of dead bodies for Anatomicall observations. But these things appertaine to few. It may passe for truth in generall, that there can hardly be great progresses in getting out the hidden things of nature, unlesse men may have abundantly wherewithall to beare the charges and cost they shall be at for the experiments either of VULCAN or DÆDALUS. And therefore as Princes Secretaries and Spies are suffered to give up accounts of their expences for their diligences in exploring and getting out new things and hidden secrets: so likewise should the Scouts and observers of nature be satisfied concerning their expences. Otherwise we shall never be informed and certified of very many things most worthy to bee knowne. For if ALEXANDER gave

gave ARISTOTLE a great sum of money wherewithall he should hire Huntsmen, Fowlers, Fishers, and others, that he might come the more furnished to write the History of living creatures: Surely some greater matter is due to those who travell not in the Groves of nature, but in the Labyrinths of Arts, open a way for themselves and others. Thus far he, whose words I commend to their peculiar consideration whom God hath commanded to be eminent, and to be set as it were upon a Watch-towre to looke carefully to the publick good. As for mee, I shall willingly doe whatsoever God through my weaknesse will have done: and as soone as I shall be permitted to returne to these studies, I will make ready a Sceleton of all PANSOPHY, and expose it to publick censure. To the end that either that Series may remaine, if better things shall not be found out, or to yield occasion even for an eager search after better things: untill the best thing which is the very uncontrouled power and light of order and truth be found out. At the least wise, that these things of ours may be a witnesse that all things ought to be taken for possible and feaseable. Let me end with the words of the Renowned VERULAM, with which he concludes his aforesayd Preface. "What things soever may be perfected by some, though not by any, and by many joyntly, though not by one, and in succession of ages, though not in the same

age, and lastly by publick care and cost, though not by the wealth and industry of single persons. "But if there be any who had rather use that of SO-"LOMON, there is a Lion in the way saith the slug-"gard; than that of VIRGIL:

Possunt quia posse videntur.

Those matters may be done,
Which seeme so unto one.

"It shall be enough for me, if my labours may "be esteemed only amongst the desires or wishes of "better note. For as he must not be quite ignorant "of the matter who states the question handsome-"ly, so neither may he seeme voyd of sense, who "shall but wish for things which are no way ab-"surd.

Courteous Reader farewell, favour us, and pray to God for us.

Dated in my retirement, 10. Septemb. Anno 1643.

FINIS.

Errata sic corrige.

Page 2. line 3. covers p. 6. 19. things. p. 11. 10. were. p. 16. 11. the hurting. p. 18. 12. tried. p. 19. 27. his lively look and feature. p. 25. 25 variously. p. 37. 7. no small. p. 52. 19. doe make. p. 54. 7. dele not. p. 55. 14. is. p. 58. 7. minding. p. 63. 23. in. p. 77. 17 the rigider. p. 82. 24. may be. p. 92. 3. raced. p. 98. 5. its parts. p. 102. 2. Sanctuary. p. 105. 20. very. p. 111. 3. cannot not. p. 115. 1. That the. p. 133. ult. their, p. 138. 21. much better, p. 146. 5. whats. p. 150. 21. interjected. p. 151. 14. to be set. p. 154. 10. laziest. p. 157. 16. as from. p. 172. 1. horses put in.